

life was so at; most people had ample warning before run-offs from heavy rains in the northern mountains came cascading into the heavily populated plains.

Christians were quick to offer aid. The missionary community itself came up with more than \$1,000. The Salvation Army in Britain sent nearly \$20,000. Conservative Baptists and World Vision together offered \$10,000; the World Council of Churches promised \$250,000. HUBERT ADDLETON

## Hungary: Easing the Tensions

A remarkable church-state détente has been achieved in Hungary, according to the authoritative Catholic newsletter *Overview*, which credits the Pope John-initiated Vatican foreign-policy campaign to relax tensions with eastern European nations. Bishops are appointed from a list of candidates submitted by the Vatican and approved by the state. The state is no longer demanding veto power over appointment of local clergy. Only four priests are in jail now, and their release is expected shortly, says *Overview*. For its part, the Catholic church for almost two years has excommunicated no priests for cooperating with the communist regime.

The practice of religion within church buildings is reportedly unrestricted. Eight Catholic high schools are operating; their graduates enter state universities without trouble. The government pays the teachers, who are members of religious orders. It pays about \$3.5 million a year to subsidize church operations and maintain church buildings. As in Czechoslovakia, religious instruction of children is allowed in state elementary and secondary schools (priests sometimes teach) and in the churches. Six seminaries are preparing 303 candidates for the priesthood.

There are more than five million Catholics in Hungary, about half the nation's population, located in 2,345 parishes and served by 4,000 priests (including 452 of the Byzantine rite), says *Overview*. □

## Penalty For Preaching: Ten Years

In an eleven-day, closed-door trial last month, a Soviet court in Kharkov, the Ukraine, sentenced Boris M. Zdorovetz, one of the best-known evangelical preachers in the Soviet Union, to three years of solitary confinement in a "severe" labor camp (a harsher regime than the ordinary labor camps) and seven years of exile. His offense was leading an unauthorized open-air service attended by 2,000 people on May 2. In 1972 Zdorovetz completed a ten-year sentence for unauthorized religious activity. He is a member of the unregistered Council of Evangelical Christians-Baptists, or *initsiativniki*. □

## New Life in Germany

A total attendance of 35,000 was registered at last month's week-long "New Life" evangelistic crusade in Hamburg held by "people's missionary" Anton Schulte, Germany's foremost evangelist. Two public halls, connected by a cable TV hook-up, could not accommodate the crowds on four nights, and two extra meetings were held. Polls revealed that more than half of those attending had never been to such an evangelistic rally before. According to the Information Service of the German Evangelical Alliance, several hundred came forward for personal decisions or counseling. □

## 'Evangelikal': New Word, Old Faith

Because the normal German word for evangelical, *evangelisch*, has been downgraded in daily speech until it means nothing more than "non-Catholic," Christians in Germany have been at a loss for a term that would attest their personal commitment to the Gospel of Jesus Christ and to an authoritative Scripture without the negative connotations of *orthodox*, *konservativ*, and *pietistisch*. A few years ago *evangelikal*, a direct loan from English, came in, and after initial opposition it has been more and more widely adopted. In the fall

issue of the influential *Oekumenische Rundschau* (Ecumenical Review), Dr. Ulrich Betz, an *Evangelikal*, explained the word to non-evangelicals.

German television in a feature September 9 attributed the rise of the *Evangelikale* in large part to the Graham crusades. The non-evangelical producers left viewers some unanswered questions: "Why are so many *Evangelikale* so fervent . . . so hard-working . . . so active . . . so young . . . so happy?" □

## Hungary: No Betrayal

Bishop Zoltan Kaldy of the 430,000-member Lutheran Church in Hungary denied on a Helsinki broadcast that churches in socialist countries have "betrayed Christ" or have mixed Marxism with the Gospel. He said gospel preaching is permitted on Hungarian radio and that Bible smuggling is unnecessary ("anyone who wants one can get one").

## The Korean Christ

Full-page ads in major U.S. newspapers have heralded the arrival of "Rev. Sun-Myung Moon" of South Korea on a lecture tour. His Holy Spirit Association for the Unification of World Christianity (Tongil-kyo in Korea, meaning Unity Church) reputedly has 300,000 followers in Korea, with branches in Europe and North America. He is called the Korean Christ, and his third wife is the Holy Spirit.

He was born in 1920 in North Korea, suffered excommunication by the Presbyterian Church in Pyongyang in 1948 and imprisonment by the communists in the Korean War, and established his church in 1954 in Seoul. Claiming to have had special revelations at age 16, he believes that the first Christ (Jesus) failed in his mission. The Jewish Christ won spiritual salvation for man but died trying to achieve physical salvation for man, something the Korean Christ (Moon) accomplished through his marriage to the Holy Spirit, according to the sect's teaching. Followers are organized with military precision and discipline, and marriages are arranged by the church. □

-S.H.M.

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## MESSIAH FROM KOREA

# HONOR THY FATHER

HELLFIRE, DAMNATION, SALVATION! The Messiah is here. Sun Myung Moon has come from Korea to save our country, and thousands of young Americans have left their homes and schools to join his evangelical crusade, one of several religious cults that have mushroomed in the last decade. Thousands of other youths have joined Hare Krishna, the Children of God, the Jesus People, and the Maharaj Ji's Divine Light Mission. Hundreds of others have attached themselves to lesser-known sects, gurus and mystics.

In a time of recession and turmoil, the cults are a growth industry, their leaders successful entrepreneurs of salvation for the young. None of these new psychoreligious cults threatens to sweep the country, and probably none commands more than 5,000 full-time members. But in a country in which many of the young have recently tripped out on drugs and radical politics, the cults have become a new opiate for the youth of the '70s.

In terms of growth, wealth, organization and discipline, the Reverend Moon's Unification Church is the hottest and most controversial manifestation of the new evangelism. Founded in Korea in 1954 as The Holy Spirit Association for the Unification of World Christianity, it now claims a worldwide membership of 500,000 to two million, based mainly in Korea and Japan, with a modest following in Europe. Moon moved his headquarters to America in 1973 because he believes it to be God's chosen land and possibly because it

Sun Myung Moon suffers youth to come unto him, and they do, in droves. His Unification Church, stern and evangelical, leads the march of psychoreligious cults. Moon's Family, a warm womb, shuts out care, responsibility, and the need to think for oneself.

by Berkeley Rice

looked like promising territory. It has been. This article concentrates on the movement's activities in the United States.

Starting with only a few hundred members in 1970, the Unification Church now claims a U.S. following of 10,000 to 30,000, with a core of 2,000 to 10,000 full-time members. The movement now takes in about \$10 million a year from fund raising and contributions. It is difficult for any outsider to measure its size or wealth with full confidence, since the numbers vary wildly from one supposedly official estimate to another. As of the fall of 1975 the Church operated 120 communal recruiting and fund-raising centers in cities across the country, with recruiting teams covering 150 college campuses. Teams of Moon's missionaries bring word of the new Messiah to the heathen in other parts, and a Church-run publishing company spreads his message in pamphlets, paperbacks and leaflets.

**Professional "Deprogrammers."** Moon has been denounced as a religious fraud and hustler, an antichrist who threatens es-

tablished Christianity. He has also been accused of manipulating and ripping off the innocent young "Moonies" who serve him. His recruiters have left behind a trail of irate or hysterical parents who claim he has stolen their children and brainwashed them into conversion and slavery.

Many parents have tried to rescue their sons and daughters from Moon's communes, but often the kids can't be found, or refuse to come home. Some parents have hired professional "deprogrammers" to kidnap their children and free them from Moon's spell. Some have sued the Church for holding the youths against their will, a charge difficult and humiliating to prove when the kids swear they prefer Moon's Family to their own.

Many other parents either approve or don't seem to mind their children joining Moon's movement. Some feel it may be better than drugs or drifting aimlessly around the country. Others look with favor upon it as a Christian youth movement, without understanding exactly what the members do or believe.

While Church members easily accept Moon's theology as revealed truth, outsiders tend to find it a mind-boggling mixture of Pentecostal Christianity, Eastern mysticism, anticommunism, pop psychology and metaphysics. According to *Divine Principle*, Moon's book of revelations, God intended Adam and Eve to marry and have perfect children, thereby establishing the Kingdom of Heaven on Earth. But Satan,

In a two-hour "kung-fu" tantrum, the Reverend Moon spewed forth a torrent of hellfire and brimstone in Korean.

embodied in the snake seduced Eve, who in turn passed her impurity on to Adam, bringing about the Fall of Man. God then sent Jesus to redeem mankind from sin, but Jesus blew it too. He died on the cross before he could marry and father a new race of perfect children. The time has now come for a second Christ who will finally fulfill God's original plan. Moon doesn't identify the new Messiah, but like Moon, He just happens to have been born in Korea in 1920.

A short, stocky, moon-faced man of great energy, this 55-year-old millionaire industrialist-evangelist remains unfamiliar to most Americans. He speaks little English, grants almost no interviews, and makes infrequent public appearances at Unification rallies and banquets, usually surrounded by a phalanx of husky, Moonie bodyguards. Since Moon addresses his American followers only in Korean, outsiders cannot understand his charisma, which depends mostly on his dynamic delivery and the members' belief in his semidivinity.

Since settling in the U.S., Moon has lived near Tarrytown, N.Y. in a \$620,000 25-room mansion overlooking the Hudson River, with his wife, seven children, and a personal staff of 35 Moonies. The estate was called "Exquisite Acres" by the brassiere tycoon who built it. Moon has renamed it "East Garden"—a Garden of Eden for the new Adam from the East.

When not looking after his religious and corporate affairs, Moon spends a good deal of time out fishing on his 50-foot cabin cruiser, *New Hope*. Church officials bristle at criticisms of Moon's luxury. "Why must a religious leader be an ascetic?" one of them responded recently. "Look at the Pope." When I raised the issue with Farley Jones, a 29-year-old Princeton graduate who handles the Church's press relations, he said, "Followers of many religions honor their spiritual leader with physical comforts worthy of the dignity of his position. I trust the Reverend Moon's relationship with God, so I don't object to his lifestyle."

Moon's dealings with God began soon after his birth in North Korea. "From

childhood I was clairvoyant," Moon once told his followers. "I could see through people, see their spirits." When he was 12 he began praying for "extraordinary things" and must have caught God's attention. On an Easter Sunday morning when Moon was 16, he had a vision in which Jesus appeared and told him to "carry out my unfinished task."

**Shining Dragon.** Moon prepared for his divine mission by carrying on visionary chats with other prominent Biblical figures, and studying religious sects and cults then popular in Japan and Korea. In 1946 he began preaching his own version, of Messianic Christianity, and gradually attracted a small, devoted following. He also changed his name from Yong Myung, Shining Dragon, Moon to a more celestial Sun Myung (Shining Sun) Moon. Moon, in Korean, means moon.

As his sect grew, Moon ran afoul of the authorities. He was excommunicated by the Presbyterian Church in 1948 and arrested various times by the police—on morals charges according to his Korean critics; for anticommunist activities according to Moon. Church legend tells how Moon was imprisoned, tortured and starved, yet shared his faith and his food with fellow inmates. Upon his escape or release in 1950 he led a band of followers on the mountainous trek to South Korea. He demonstrated his supernatural strength by

carrying a crippled comrade on his bicycle—400 miles on the handlebars, according to one account; 600 miles on his back, according to another.

Reestablished in the South at the end of the Korean War, Moon founded the Unification Church, which has flourished under the military dictatorship of General Park Chung Hee.

Since moving to the United States in 1973, Moon has proclaimed his new age of Christianity at lectures, banquets and mass rallies in every major city in the country, culminating in a rally at New York City's Madison Square Garden in 1974. This spring he hopes to gather 250,000 people at a rally in Yankee Stadium.

Moon's crusades feature performances of the Korean National Folk Ballet, a Korean children's dance troupe called the "Little Angels," the New Hope Singers and a rock group called "Sunburst."

As a build-up for the Garden rally, 2,000 Moonies (about half flown in from Japan and Europe) spent weeks thrusting out leaflets on crowded street corners, and plastering virtually every bare wall in the city with posters announcing the coming of Sun Moon.

**"Kung-Fu Tantrum."** In a two-hour speech punctuated by kicks, jumps, karate chops and tears (one reporter called it a "kung-fu tantrum"), the Reverend Moon spewed forth a torrent of hellfire and brimstone in Korean, which was

THE QUOTATIONS OF SUN MYUNG MOON

"I am your brain."

"What I wish must be your wish."

"My mission is to make new hearts, new persons."

"Of all the saints sent by God,

I think I am the most successful one."

"The time will come . . . when my words will almost serve as law. If I ask a certain thing it will be done."

"The whole world is in my hand, and I will conquer and subjugate the world."

"By putting things in order, we can accomplish God's will. All obstacles to this world must be annihilated."

"Our strategy is to be unified into one with ourselves, and with that as the bullet we can smash the world."

The recruits reach the  
moment of decision worn  
out from lack of sleep,  
numbed by endless lectures  
and cut off from friends.

translated by a heavily accented Korean interpreter as Moon stood smiling beatifically. Moon told of the fall of man, recounted the history of Christianity, warned of the approaching apocalypse and announced the arrival of a second Christ who would offer the world one last chance at salvation. "You can be the citizens of the Kingdom of Heaven if you meet the coming Messiah," he told a packed audience that thinned considerably before he finished. "He is your hope . . . and the only hope of America and this world." As usual, Moon stopped just short of actually proclaiming himself the Messiah, but he left little doubt in anyone's mind.

At other rallies the Unification Church's President, Neil Salonen, holds forth. Salonen, 30, is a smooth New Yorker who managed a psychiatric hospital in Washington, D.C., before his life was "transformed" by Sun Moon. Salonen tells Americans how the country is going to hell because of all the crime, suicide, alcoholism, divorce, sex, drug abuse, college radicals and foreign communists. He says God has sent the Reverend Moon to the U.S. to solve these problems, and to "mobilize an ideological army of young people . . . to unite the world in a new age of faith."

The immediate goal of the crusades, rallies and street-corner evangelism is the recruitment of new members for the movement. Wherever the clean-cut, smiling Moonies can find them—on city streets or college campuses—they engage young Americans in discussions of the state of the country or their souls. As one U.C. official told me, "If someone's lonely, we talk to them. There are a lot of lonely people walking around."

The discussions almost invariably end with an invitation to an introductory lecture at the nearest Unification center. After these lectures come invitations to other lectures and dinners at the center. Along with dinner, potential converts get a diet of relentlessly hearty friendship from the brothers and sisters or what soon becomes the Family instead of the Church.

Those attracted to Moon's Family or his religion get invited next to a weekend "workshop" devoted to

further study and friendship. The weekends follow an exhausting and rigidly structured pattern with little time for sleep and none for private reflection. Recruits get a daily dose of six to eight hours of mind-numbing theology based on Moon's *Divine Principle*. By the final lecture they learn that God has sent Sun Moon to save the world in general, and themselves in particular.

After each lecture, recruits and Moonies join in small discussion groups to answer questions but also to explore any personal problems, and to offer comforting attention. The rest of the days are filled with group activities: calisthenics, meals, sports, and lots of singing and praying. After dinner, and often lasting well past midnight, there's more group singing and praying, with testimony by Moonies of how they came to find peace, purpose, love and joy in the Family. Never left alone, the recruits are encouraged to pour out their hearts to their new brothers and sisters. Many do.

By Sunday night the conversion process turns hard-sell, with each recruit pressed to make a commitment to a week-long workshop, the next stage in the initiation process. About one out of four do. Those who don't often receive phone calls or visits afterward by Moonies who don't give up easily.

**No Time for Relatives.** For most of those who sign up for the seven-day workshop, the next stop is the Church's training headquarters at Barrytown, N.Y., about 90 miles up the Hudson from New York City. Barrytown is big time. Indoctrination there becomes more serious, the study more rigorous, and the life more spartan than that of the cadets just down the river at West Point. The program leaves neither time nor opportunity for contacting relatives or friends on the outside.

At the end of the week comes the pressure for commitment to full-time membership in the Family. The recruits reach this moment of decision worn out from lack of sleep, numbed by the endless lectures, cut off from the advice of family or friends, and softened up by the embracing warmth of the group. "It was like being taken care of," one ex-Moonie recalled. "The people were very

friendly, and you really thought they did love you . . . Also, I was kind of afraid of going out into the world . . . It was an escape from the outside world." Some seem to have been ready for just such a commitment. "I've been looking for something like this for years," one told me. "It answers all the questions I was asking."

About half of those who complete the week-long seminar join the movement. Some join as "followers," remaining at their jobs or at school, and working evenings or weekends on Church projects. Some contribute part of their salaries. Those who join as full-time members either move into a local commune or stay at Barrytown and go on to increasingly intense seminars of three to 16 weeks.

During their first few months in the movement, new members often get phone calls or letters from parents or friends urging them to drop out or at least come home to talk it over. Those who even waver, or who consider leaving are often told that their parents and others who oppose the Church are acting on behalf of Satan. A few do eventually drop out, but usually over the strenuous objections of their leaders. An evening of intense prayer and guidance frequently brings such wayward sheep back to the fold.

Once they move in, new members often give what possessions they have to the Church. While this rarely involves much money, some wealthy converts have donated considerable sums. At Barrytown or the communal centers, the Moonies no longer need money anyway. The Church takes care of all their daily needs, from toothpaste to trousers. Except for a few senior officials, every member who needs a new pair of shoes or eyeglasses has to ask the local director or team leader for the money to buy them. Directors of the bigger centers sometimes buy up large lots of nearly identical clothes for their resident members, thereby increasing the degree to which groups of smiling Moonies look as though they were cloned rather than recruited.

Life in a Moonie commune offers a welcome refuge to those unwilling or unable to face the daily frustrations of

**Their glassy eyes and  
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but they are tripping  
on God, not drugs.**

life on the outside: no drugs, no drinks, no sex, no money, no problems, no choices, no decisions. From the team leader's cheerful "Rise and shine!" in the sexually segregated dormitories to the last group songs and prayers at midnight, the Moonies rarely have to think for themselves. Full of religious fervor and new-found purpose, they follow orders and perform chores with gusto.

When not out recruiting, fund raising or working for the movement's various commercial enterprises, Moonies spend most of their remaining hours in group prayer. While they sometimes pray to God, they frequently pray to "Father." I asked one church official who "Father" was, and he replied, "Reverend-Moon." One ex-Moonie feels the Church uses prayer as a means of emotional control over its members. "Everyone else is praying, like 'Heavenly Father, help us, help us. Oh, we're so lost Father.' They tell you that in order to reach God, you have to scream as loud as you can, and work up emotionally. . . . You're supposed to pray so fervently that you cry."

**Spiritual Highs.** I once watched a few dozen Moonies kneel in prayer at "the holy rock" at Barrytown. It got the title because Moon often stands on it to preach. Most were crying, some sobbing, as they prayed loudly and independently, but with the same general plea: "Father, oh Father, please help us." Some jerked spasmodically, in spiritual transport, like participants in a voodoo ceremony.

Those who observe Moonies closely often notice a glassy, spaced-out look in their eyes, which, combined with their everlasting smiles, makes them look like tripped-out drug freaks. Many are indeed on a high, but they are tripping out on God, not drugs. Some of that glassy-eyed look may also be attributable to lack of sleep.

Like the Unification Church, the other religious cults also produce highs without the aid of drugs or liquor. The Jesus People urge potential converts to "turn on with Jesus," or to "take a trip with Jesus." The Hare Krishna movement advertises: "Stay high forever." The mother of a Child of God gave this description of her son's cult-mates: "Their eyes are fully dilated, and they

glitter. . . . Although they talk to you, and they smile at you, you don't feel that it's the whole person."

To learn how the Church creates such spiritual fervor I visited the Barrytown training center recently with Michael Warder, a 29-year-old Stanford graduate who joined the Church seven years ago and now serves as its director of training. The center occupies a former Catholic seminary the Church purchased a few years ago for \$1.5 million.

As we toured the buildings and grounds at Barrytown, I saw dozens of Moonies servicing the center's cars and vans, preparing meals for hundreds of trainees, and doing all the chores involved in running a sizable education institution.

Wherever we went in the buildings, photos of Moon smiled down on us. In one office I met a spry, gray-haired lady of 67 who was led into the movement in 1974 by her son. She admits to having been negative at first, "but once I saw the light I quit my job, sold my house, and joined the Church." When I asked her what her son had been doing before he joined, she replied, "Spacing out. He didn't know what to do with his life." In another office I met a girl who said she'd been "a strong hippie radical at Berkeley" where she spent two years at college. "I didn't like the world the way it was. I wanted to change it. I had tried several Christian groups, and the Guru Maharishi. This was the first movement that offered real answers."

Warder and I tried to look in on the three-week and six-week groups, but they were both away recruiting or fund raising as part of their training. The four-month trainees spend about one month out fund raising, but we found them at Barrytown just as their afternoon session began with several stirring hymns and a prayer to "Father" Moon for the "strength to understand his teaching."

The 120 well-dressed novitiates then sat through a four-hour lecture on predestination, which they followed attentively, taking notes in detail. When I asked if four hours without a break wasn't a bit long for such a topic, a staff member sitting next to me explained, "That is part of our training."

**Diverting Energies.** As I had noticed at other Church activities—the male and female members sat on separate sides of the hall, Warder explained that all activities at Barrytown and other Church centers are carefully segregated by sex. "We find that way everyone feels more comfortable in their study and in their search for the truth. As soon as they're mixed you find the boys and girls begin thinking about other things."

The Church's puritan attitudes toward sex govern every minute of the training and lives of its members. Perhaps as a way to divert libidinal energies, group leaders encourage various forms of asexual but segregated physical contact: touching, massaging, backslapping and general horseplay.

In one of the Reverend Moon's "Master Speaks" training lectures, he warned the young men and women against holding hands or even sitting next to each other because it might lead to sin: "You must keep your purity and chastity. You must think of it as more valuable, more important than your own life. . . . Purity is something like a blossom before it is opened. So before you are blessed, you must be like a blossom shut tight, and bear the fragrance deep within you."

Before they can become eligible for marriage, Moonies must put in seven years of faithful service to the Church and even then they need Moon's personal approval. Eligible members may propose mates of their own choice, but Moon makes the final selection, often pairing couples completely unknown to each other.

As a generous and efficient father, Moon likes big weddings. Last year at an all-day affair held in a Seoul sports arena, he married 1,800 member couples from 24 countries, including 70 couples from the United States.

As in the outside world, marriage does not bring immediate bliss. Newlywed Moonies must live separate and celibate lives for at least 40 days, and up to three years for younger members, which allows them time to achieve a proper level of spiritual perfection. Even after the period of enforced celibacy, Church couples tend to live as brothers and sisters in the Family, rather than as

husband and wife. By enforcing celibacy and permitting only the distant prospect and eventual facade of marriage, Moon's movement follows a long tradition of American communes. The successful ones generally encouraged free love or enforced celibacy, thereby preventing the formation of family units that could threaten the cohesiveness of the communal family and the authority of its leader [see "Individualism Busts the Commune Boom" by Laurence Veysey, *pt.*, December 1974].

In addition to warnings on the evils of sex, trainees at Barrytown receive a heavy indoctrination in the dangers of communism. According to Moon, communism equals satanism, and every good Christian should be willing to give up his life to fight it anywhere in the world, particularly in defense of South Korea, the movement's "Fatherland."

Since he arrived in America, Moon has continued to mix politics with his religion. The Church has a political affiliate in Washington, D.C. called the Freedom Leadership Foundation (FLF), dedicated to "ideological victory over communism in the United States." The FLF's rallies, seminars, lectures and publications stress America's moral obligation to provide military and economic support for General Park's government in South Korea.

**God Chose Nixon.** Like his competitor Billy Graham, the Reverend Moon has demonstrated considerable flair for political publicity. With bipartisan agility he has had his picture taken (and used repeatedly in Church publications) with Senators Hubert Humphrey, Edward Kennedy, Strom Thurmond and James Buckley.

When Richard Nixon was under siege during the final months of his presidency, Moon, acting upon what he called direct instructions from God, took out full-page ads in major newspapers across the country urging public support of the President. Blending piety and patriotism, Moon proclaimed: "This nation is God's nation. The office of the President of the United States is therefore sacred. . . . God has chosen Richard Nixon to be President of the United States."

The following month Moon mobilized 1,000 of the faithful for a Washington prayer fast and vigil in the President's support. They marched on Capitol Hill carrying signs that read: "PRAY FOR NIXON" and "GOD LOVES NIXON."

Except for their anticommunist

indoctrination, most Moonies seem uninterested in politics. Besides, few have much time or energy left over from fund raising and recruiting. During much of their life in the Family, the brothers and sisters put in grueling dawn-to-dusk days peddling candles, peanuts, dried flowers or anything else the Church feels will inspire donations.

Moonies work in pairs at street corners or shopping plazas; others go out in teams selling door to door in suburban neighborhoods. When asked what they're raising money for, they give vague or misleading answers like "Christian youth work," "youth counseling," or "a drug-abuse program."

The young solicitors rarely mention the Church or Sun Moon. They are polite, but remarkably persistent. Success at fund raising becomes a test of devotion to the Church. Team leaders send their troops off in the morning with songs, prayers and pep talks, encouraging competition among each other and with other teams. Stoked up like Marine recruits for a bayonet drill, the Moonies charge out and work the streets with a fervor no profit motive could ever inspire. Those who fail to meet a respectable daily quota often spend the evening praying for God's help the following day.

Except for the spartan food, clothing and shelter it provides for its members, the Church seems to invest most of its funds in real estate. It bought the former Columbia University Club in New York for \$1.2 million, for its national headquarters, and owns another \$10 million worth of property along the Hudson River.

In addition to its real-estate holdings, the movement also runs cottage industries in dozens of communes around the country, with members turning out candles and other items used for fund-raising drives. The Church also owns and operates other member-run commercial enterprises: a ranch, gas station, printing company, travel agency, landscape service, home-cleaning service and tea house. While these hardly amount to a financial empire, they grow fast on tax exemptions and free labor.

From similarly modest beginnings, Moon has built up a \$15 million-a-year industrial conglomerate in Korea, drawing largely on church members' labor. His factories turn out heavy machinery, titanium, paint, pharmaceuticals, marble vases, and shotguns.

**"He Has a Right."** Current plans call for U.S. distribution of a ginseng tea produced in Korea by Moon's Ilhwa Pharmaceutical Co. An old Oriental favorite brewed from a powdered root, Moon's ginseng tea reputedly "lowers blood sugar, prevents degeneration of human cells, and stimulates the gonads." It sells for \$24 for seven ounces, and tastes like boiled chalk.

To arouse consumers in this country, Moon has hired a high-priced public-relations firm (whose other accounts include General Motors, Gulf and Exxon) to promote his tea and to repair the Church's image in the U.S., which even its own officials admit is pretty bad.

Newspapers around the country have run stories about tearful parents who have tried in vain to free their children from Moon's cult; ex-Moonies have appeared on televised press conferences to denounce the Church for brainwashing them into conversion and turning them against their parents. Rabbi Maurice Davis, of White Plains, N.Y., has formed a national organization of several hundred parents who have lost their children to Sun Moon and other religious cults.

"Moon's theology is nonsense," says Rabbi Davis, "but he has a right to preach whatever nonsense he wants. What I hold against the Moon movement is that they take kids and treat them as things. They use the kids as slaves, as workers. They don't really care about these kids, and they do nothing to make the world better."

Church officials often argue they are making the world better by getting wayward youths off drugs and away from crime. But few of their recruits look like ex-junkies, and most come from middle-class schools and homes rather than crime-ridden ghettos. For all its talk about crime, drugs, alcohol and other social ills, the movement runs few programs aimed at solving such problems, or at helping nonmembers. Most of its resources are directed inward, producing more money and more members, who in turn will recruit more members and raise more money. Rather than helping society, the movement siphons off the energy and idealism of its members. When I asked one official how this would benefit society, he replied, "we can change the world by changing men's hearts." When I countered that such a policy would solve society's problems

(Continued on page 47.)

only if everyone joined the Unification Church, he smiled.

Americans may not all join the Unification Church, but many are joining its competitors, which share similar policies and practices. The Children of God also spend much of their time selling various articles and soliciting donations, turning all receipts over to their leader Moses David. The movement is often accused of "brainwashing," and teaches recruits to regard anyone who challenges it as an agent of the devil. "They give you the answers for everything," one ex-member recalled. "The leader does your thinking for you."

**Pattern of Vulnerability.** The 5,000-member Hare Krishna Society is run by a successful businessman from India, who, like Moon, has organized his followers into a band of devoted fund raisers willing to live a life of ascetic denial. Membership requires insulation from the outside world, surrender of prior identity, strict standards of dress and behavior, and a great deal of group chanting which helps create the high. Instead of drugs, sex, or personal pleasure, the members substitute dedication, endurance, and self-sacrifice.

Psychologists who have studied the Jesus People movement found a pattern of vulnerability among the members. On a personality test they scored significantly lower than average on self-confidence and personal adjustment. The conversion process at Jesus People communes follows a rigid pattern, involving subtle and overt pressure, and a rewarding warmth and acceptance from new "brothers" and "sisters" upon conversion. Converts must make a total commitment, and give up all material possessions and outside contacts with family or friends.

The charge of "brainwashing" deserves attention. Much of what happens to Moon's converts during the weekend and week-long initiation workshops does follow the classic steps of brainwashing: isolating them from all past and outside contacts, surrounding them with new instant comrades and a new authority figure, wearing them down physically, mentally and emotionally; then "programming" them into total commitment.

But the term brainwashing implies force and captivity conditions that do not apply to Moon's recruits. Church members may use heavy-handed emo-

tional or psychological pressure, but they do not force anyone to join or believe. While one might question the independence of a convert's mind, no one has proven the Church holds its members against their will. It might be fairer to use the term conversion instead of brainwashing. If conversion requires the suspension of critical faculties, at least the Moonies do so willingly.

In his classic study of *The Varieties of Religious Experience*, William James described religious conversion in a manner strikingly similar to the tales told by Moonies. James wrote that conversion occurs most often among those beset by a "sense of incompleteness and imperfection" and frequently during a "state of temporary exhaustion." He told how conversion brings "a new level of spiritual vitality" in which "new energies and endurances are shown. The personality is changed, the man is born anew . . . perceiving truths not known before," a sense of peace and harmony in themselves and in the world.

**Instant Salvation.** Through a process of self-selection Moon's movement probably attracts only those youths already seeking some form of total commitment. Many Moonies have been drifting from cults to communes for years, sampling the spiritual fare like diners at a smorgasbord. The Church may be capitalizing on their loneliness, but it can hardly be blamed for their vulnerability. However remarkable the experience seems to the convert and his family, James described it as essentially an "adolescent phenomenon, incidental to the passage from the child's small universe to the wider intellectual and spiritual life of maturity."

While one can commiserate with parents whose children leave home to join religious cults, it's hard to condone the desperate attempts to recover the children by kidnapping and deprogramming, a process openly based on the techniques of brainwashing. Youths of legal age have a right to practice any religion they choose. Whether or not their choice is wise has nothing to do with their right to exercise it. Eighteen-year-olds who join the U.S. Marines may be using equally rash judgment, and their boot-camp training subjects them to group discipline, exhaustion and "brainwashing" that match anything that the Moonies endure. One could easily question the judgment of grown-ups who seek in-

stant salvation in such socially acceptable adult cults as TM, Arica, est, primal therapy, or encounter groups.

While its critics describe the Unification Church as authoritarian, Church leaders prefer to call their approach "loving and parental." They may be right. To thousands of young Americans threatened by the approach of life as an adult, Moon's Family offers the security of perennial childhood. To lonely young people drifting through cold, impersonal cities, it offers instant friendship and communion, a sense of belonging. To college students suffering the rigors of academic competition, it offers an egoless life of cooperative group spirit. To those troubled by personal problems with drugs or sex, it offers a drugless, sexless world of militant puritanism. To those troubled by our materialistic society, it offers a life of disciplined asceticism. To those who have no faith in the traditional institutions of society, it offers the comfort or belief. To those hungering for truth and meaning in a complicated world, it offers simple answers.

Critics may call Moon's movement a religious fraud, and accuse it of exploiting innocent youths but, except for those who drop out, most Moonies seem genuinely happy in their service to Moon and the Church. In exchange for their labor, devotion and commitment, the Church has given them a home, a family, and a purpose. Critics may call that exploitation or slavery, but the Moonies consider it a bargain. No more problems, no more hassles, no more doubts. Just honor thy Father Moon. □

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- Mavis Cheung, *From Korea With Love*, in Washington Monthly, pp. 55-61, Feb. 1974.
- Moses David, "The Unification Church in A.D.," pp. 32-36, May 1974.
- Edwin Wong Moon, *Divine Principle*, Available from Printing Division, Unification Church, 6527 Columbia Place, NW, Washington D.C. 20012, \$10.00.
- Sun Myung Moon, *The New Figure of Christ*, Available from Printing Division, Unification Church, 6527 Columbia Place, NW, Washington D.C. 20012, \$2.00.



**Many Moons**

Each Sunday, a group of twenty men and women gathers for worship on the top floor of a modern office building in downtown Seoul, South Korea. Bodies shaking, they weep between prayers and raise clenched fists to the ceiling. They are members of the Jehovah's Saeil (New Work) Church, praying for the resurrection of their founder, the Rev. Yi Yu Song, who drowned four years ago. Across town, followers of the Church of the East twist their bodies from east to west in an imitation of solar movement. They pray in front of a curtain that conceals their leader, Noh Yong Gu, who they believe is linked to God. Six miles outside Seoul, in his Castle of the Millennium, Pak Tae Sun conducts an emotional service with drums beating and people shouting. His 30,000 followers believe that Pak, 61, is the second Messiah and a personification of one of the olive trees mentioned in the Bible.

Yi Yu Song, Noh Yong Gu and Pak Tae

Sun are three of a dozen self-proclaimed messiahs who have appeared in South Korea since the Korean War. Only the Rev. Sun Myung Moon has so far brought his message to the U.S., but other leaders, ranging from a 68-year-old man who claims to be the "Second Son of God" to Yi Myong Hui, a youth called Baby Jesus by his admirers, are drawing Korean converts every day. Pak Myong Hwan, director of the New Religions Research Institute, has found at least 302 religious sects flourishing around Seoul, including 64 associated with the Christian faith; estimates of their followers run as high as 1.4 million.

Lately, however, some of the new cults have come under suspicion. One of the self-styled redeemers is in prison serving a five-year sentence for swindling; two others are being sought by the police for similar crimes. Last February, Ku In Hae, leader of the 2,000-member Heavenly Gospel Tabernacle Church, was arrested on suspicion of selling \$1,000 "absolution tickets" to 800 followers (he

died in police custody). The incident touched off a national scandal and prompted public calls for action. "Many of these new religions are sowing seeds of social unrest," stormed a pro-government newspaper, the Kyunghyang Shinmoon. "They should be vigorously investigated not only to uproot social evils but also to purify whole religious circles."

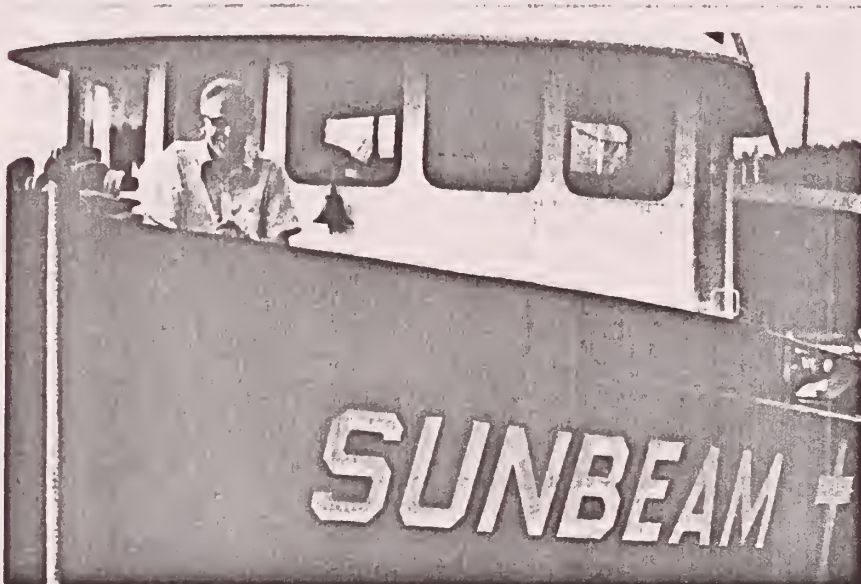
Most of Korea's new religions blend Christianity with Asian mysticism; they tend to promise immediate salvation and complete economic security. Their followers, for the most part, are farmers, factory workers and small merchants, largely from uneducated, lower-income classes. Many of them are peasants who have moved to the area around Seoul. "Koreans are vulnerable because they have a strong shamanistic heritage," says Samuel Shaboon Shim, a respected theologian at Seoul National University. "This particular trait has been fed over the centuries by recurring foreign invasions and economic hardships, encouraging people to depend on supernatural power for salvation."

Soap: The most successful of the new religions is the Rev. Pak Tae Sun's Olive Cult, with 10,000 more followers than the Rev. Moon has in Korea. Pak has three communes outside Seoul and Pusan that include apartments, schools, factories, farms and a profitable soap industry (Pak recently blessed a shipment of 50,000 cakes of Zion Soap). His commandments enunciate their own currency and are policed by their own authorities. The Castle of the Millennium commune even has its own cemetery, dotted with hundreds of graves.

Like Moon, Pak has drawn charges of brainwashing, mistreating his young followers and profiteering. Tak Myong Hwan of the New Religions Institute recently submitted a report to the government that recommends that criminal charges be filed over alleged labor exploitation by the Moon and Pak cults. He also called for an investigation of rumors about their alleged ritual sex and a probe of possible tax evasions. Korea's established churches have not been particularly vigorous in attacking the new religions; they have published a few critical statements but nothing more. The government newspaper, The Seoul Shinmun, claims it is the "establishment churches with their divisiveness and corruption that have helped bring about a plethora of new sects." It called upon the churches to mount an evangelical campaign to expose the new religions.

Meanwhile, the followers of the new religions grow more avid each day as new prophets replace the old ones. Ahn Duk Won, 29, says he became a Pak follower after seeing Pak make the stiff arms of a dead man move. "God sent Moses and Noah during Old Testament time to work miracles," explained the ex-farmer, "but now He has given us the Reverend Pak."

—SUSAN CHEEVER COWLEY with JAE HOON SHIM in Seoul, Korea



Keith T. Falkenhorst / Christian Science Monitor

Parson Haskell aboard his clerical tug: Ferrying religion to Maine's islands

**THE SUNBEAM, 'GOD'S TUGBOAT'**

There is nothing earthbound about the Rev. Stanley Haskell's parish. Aboard the 65-foot tugboat Sunbeam, the United Church of Christ minister makes weekly calls to the isolated spice-and-granite islands that dot the coast of Maine. Through fierce sou'westers, "God's Tugboat"—as the islanders call her—brings counseling, religious services, clothes and toys to Down East lobstermen and their families. Last week, Parson Haskell planned Easter services on Little Cranberry Isle and Long Island.

The watery parish was started in

1905 by two Scots ministers. "The Sunbeam, she is a kind of yeller where she ain't white," wrote one delighted child in 1922. "She has to engines, a fonygraft, a organ. Crissmiss she plays Sandy Claws." Last Christmas, Haskell distributed 3,400 gifts from the Maine Seacoast Missionary Society in Bar Harbor, which finances the tug. In three years, he has officiated at 29 marriages, 17 baptisms and 50 funerals. "We are devoted to practical Christianity," says the parson. And the practical Christians of the islands are devoted to the Sunbeam.



February 1974

## UNIFICATION RELIGION

Many questions have come to Korea from the United States concerning the "Unification Church" which is being pushed there with great fanfare. More accurately we should call this movement "Unification Religion" (Tong-Il Kyo). Its leader is a Korean, Sun Myung MOON, who is currently barnstorming across America. Here are some key comments based upon careful research.

### 1. Is it a church or part of a church?

It is not a church, rather it is one of the new religions coming out of Korean culture. Because it is outside of the Christian structure we consider it not a church. It is referred to in Korea as "Unification Religion".

### 2. What are its goals?

In its open doctrine, it stresses unification of all religions and all mankind. In its secret mystery doctrine, Mr. Moon will be king of the world. Political ambition is so strong they would like to grab power to rule over all people.

### 3. What are its emphases?

a) Crisis consciousness. Now is the time of destruction therefore, believe! In their eschatology there is a second coming of Christ who is Mr. Moon.

b) Jobs. They propose to give a person a job. They have, for instance, a large factory in Seoul where they make air guns for small bird hunting - largely for export sales. The factory name is "Yewha Konggi Chong Tong Il San Eup Chusik Whe Sa" ( ). Note in this name the words "Tong Il" which means "unification". We understand before long at this same factory, in a contract with the government of Korea, they will be making the M 16 rifle.

c) Marriages. Mr. Moon in the last several years has dramatized his group with mass marriage services. The most illustrious covered by the entire world press occurred when 777 couples were married here in Seoul about five years ago. He will arrange the marriage even if it means annulling a present marriage. He also says that they will be prosperous in their lives together. There seems to be an appeal here to young people. One of the strange disciplines following the marriage ceremony is that there is to be no sexual intercourse for forty days, symbolizing Jesus' forty days of fasting in the wilderness. This doctrine is believed to be a deception and only publicized to hit the press.

d) Restoration of Lost Paradise is emphasized. The regained

paradise is to be in Korea and that is why a huge Unification Center is planned here in Seoul.

4. Reference Moral Rearmament Movement. It is entirely different. There is no connection at all. The Unification Religion has a lot of deception in it. It's very Freudian, having very dangerous sexual overtones. One doctrine called "pikarumo" meaning "blood separation" is a purification ceremony.

In the theological development of this ceremony, Eve was an adultress with Satan; therefore, the Mother of mankind was made impure by Satan. All sons and daughters of Eve were made impure by Satan's blood. Mankind thus is unclean. We are all sinners and in the fall of man we became sinners because we were infused with Satan's impure blood. Since Mr. Moon is the returned physical Christ his blood will purify mankind.

5. Is Rev. Moon considered to be Christ returned?

Moon is not a Reverend in the usual sense. His religion has no pastorate system and no elders like you find in churches. Two or three of his followers claim for themselves titles like minister or pastor. The group now have their own theological school in Seoul called Unification Religion Seminary (Tong Il Kyo Sin Hakkyo). Note again that in the Korean language the word "Tong Il Kyo" meaning "Unification religion".

Mr. Moon never says publicly now that he is the second coming of Christ. However, in the early days of this now movement he said so publicly, but the church attacked him so strongly that he stopped saying it. However, don't be fooled. Esoterically Mr. Moon is more than Christ in his understanding of himself as the second coming of the physical Christ. In Jesus not marrying, and dying before He married, the married man Moon becomes the completion of the physical Christ. In Unification Religion materials there are mythical tales relating that Moon was worshipped by Jesus. Jesus asked Moon to help Him to complete the saving of mankind and one of the quotations goes like this, supposedly from the lips of Jesus, "I have done half but you can do the other half."

6. Is Moon more in the role of John the Baptist?

No. In this point a peculiar theological concept develops reference Moon's role. His followers are not saved by faith but are saved by serving the Lord which, in this case, is Moon. The future will be happy and there is no future judgment.

7. What kind of people have become his followers?

Peer, young, intellectuals, college graduates, widows who have money, many scholars, men who have position in society (who also are having various troubles in their family life - to them Moon says "we will give you separation from your wife and give you a new one.") From beginning to end the sexual motivation is very strong. (Isn't it interesting that instead of the usual two sacraments that the celebration of marriage is so central in this religion?)

8. How big is the movement and is it increasing?

At the Korean government level, like all religious groups, the Unification Religion is registered at the Ministry of Culture and Public Information. In 1969 its registered number of adherents was 300,000. We consider this very unreliable for 1974. At the present time it is estimated that there are about 30,000 members in Korea. At the ministry they are registered to have 900 churches but their own publications list 339 churches. The name of the publication is called "Chong Moo Pillim". Our estimate is that there are about 100 in each church bringing the total membership to a little over 30,000. When one visits one of their ordinary churches usually one finds about twenty people there, thus we rather accurately assume that their participating membership is far less than 30,000. In Korea their numbers are not increasing. They seem to be holding at about the same level or may be considered static yet their missionary zeal here is very strong. But Koreans, who are very perceptive people, no longer are being deceived by this spurious publicity-conscious religion.

9. Is it a purely religious movement or is it involved in politics, particularly in opposition to communism?

First it is definitely not a political movement per se. It is a religious movement with its own political ambitions. As indicated in answer to number two, they want to rule the people of the world. It is theocratic. It is anti-communist and has often seen its people related to the Anti-communist League. You see it participating in the name of world peace and in the name of the International Anti-communist League.

10. Where does it get its money?

This seems to be a top secret within the organization. Frankly we do not know. However we do know that Moon was not a rich man and many of his followers are not wealthy. Yet they obviously have huge financial support to do all the things they are pushing.

11. How does the Christian Church in Korea regard it?

Heretical. To the church in Korea Moon is the anti-Christ. On April 22, 1972 the National Council of Churches in Korea put out a strong article concerning this religion. NCCCK has even provided a study grant to probe deeply into this spurious religion. Some of the facts here are fruits of that study.

12. Does its membership include followers of other religions than Christianity?

Most members in Korea have come out of the Christian groups. Basically they have gotten the complainers. Many followers have also come from college graduates who, because they have no power, no position, no job, and no money, are attracted to Moon's religion because it does promise job security. First these people are graciously welcomed but shortly they discover that they are pushed down much like the tactics used by some communist groups in Northeast Asia. In fact, a term used

within the Unification Movement is "The Heavenly Communist Party". There is no freedom. For instance, we know of a student who joined this movement, became disillusioned and after one year wanted to get out, but twelve members surrounded his home and the only way he was able to escape was by threatening them with a dangerous knife.

### 13. Little Angels Choirs and Publicity.

The Movement has two "Little Angels Choirs". These excellent singing groups of children or teenagers have been under the Unification Religion from the beginning, although not always booked as related to Moon's activities. The chief directress, Shin Soon Shim, is a follower of Moon. The two choirs travel largely in Europe and the U. S. A. An American friend received some months ago an invitation, along with some 300 other religious leaders in America, to the Waldorf Astoria for a night with Mr. Moon. In Seoul in November 1973 this friend shared with us the real feature attraction was a film portraying the Little Angels Choir at The Hague. He said it was a fantastic movie. He also said that the approach that Moon is taking in his stateside publicity really appeals to that group of Americans that long to return to the "good old days". He said the appeal is very strong.

### 14. Are girls on an equal level with men in the movement, or do they play second fiddle in terms of the hierarchy?

Girls are on an equal level with men in this religion. Some women have a very strong voice. As an illustration one lady, Young Oon Kim, who translated Moon's basic theology, called The Divine Principles has a very high position in the organization. Moon's favorite ladies are generally given high positions in the religion.

## II. Other Notes.

### 1. The Man Moon.

Born January 6, 1920 in North Korea in the county of Kwangju and the village of Kwangju Sangsa Ri. Second son of eight children. Father was a Presbyterian and a farmer.

At sixteen Moon had a dream and fantasy in which God's voice from Heaven said, "You will be the completer of Man's salvation by being the second coming of Christ."

During his youth he studied at Tong Yang Sang Kong (Commercial and Industrial Engineering) School in Seoul - basically a high school. At that time he attended a Pentecostal Church. He then went to Japan to study at Waseda University in the field of Electrical Engineering. It's unclear whether he really graduated. Koreans think he misrepresents the truth when he says he is a college graduate.

In 1944 he returned to North Korea. In 1946 he established the Kang Hei Church, meaning "Bread Sea Church". His followers were fanatical people. Mr. Moon's ideas began to appear then and it was clear that he had been influenced from having known Nam Choo Paik at whose

Theological Mountain at Wonsan he had visited prior to 1945. It was there that he learned the idea of "pikarume" - blood separation. Sometime in 1946 he came to South Korea and this is when he learned what had become his basic theology now in a book called The Divine Principles. He learned this from a man named Paik Moon Kim whose name means "100 Gold Letters". This man, six years Moon's senior, considered himself a Savior living at a place called Paju, a town north of Seoul and near the 38th parallel. At this time Mr. Kim had established a special community and this community was called "Israel Sodo Won". Moon stayed for six months, learned the Principles, and after this indoctrination went back to North Korea, to the church he had established.

Between 1946 and 1950 Moon spent sometime in prison in North Korea. By his testimony he was imprisoned twice because of anti-communist activities. In fact he was in prison because of adultery. His real anti-communist campaign did not begin until 1962. In the winter of 1950 - 51 he was released from prison by the UN Forces at Hung Nam. He then came to South Korea as a refugee with about three disciples. He settled down at Pusan and began propagandizing his Principles. The Principles now emphasized by Moon are really the brain child of a man in Pusan named Hye Won Yoo. Mr. Yoo, a former medical student, paralyzed so badly he could not even sit down, both wrote down the Principles of this new religion and he also is the inventor of the air gun which brought prosperity to Mr. Moon. By 1957 the Principles were in written form and were revised again in 1966. Mr. Yoo died about 1970.

His married life. Quite a guy. Koreans refer to it as confusing and strange. His first wife was Miss Sung Kil Choi who had finished primary school. They had one son. His second marriage to a Miss Kim, is referred to by Koreans as an arranged marriage. His third wife was named Myung Hee Kim - they had a son. His fourth and present wife is named Hak Ja Han whom he married in March 1960 when she was eighteen. She has borne him a daughter and a son. The children are considered to be sinless since Mr. Moon is called the "Father of the universe" and Mrs. Moon is called the "Mother of the universe" or "True Mother". It is interesting to note that in their concepts of prayer it ends with "we pray in Father's name" which means "in Moon's name".

On July 4, 1955 the police imprisoned Moon and his chief members for three months. The indictment was "communal sex". At that time most of his followers were people who had left their wives and were part of this new Unification Community.

2. Moon's Name. Moon's original name was Yong Myung Moon ( ). To many people the Yong meant "dragon" so he changed his name in 1946 to Sun Myung Moon. Now note the following. Myung means "shining". Moon and Sun are used in English to mean the sun and moon; therefore, today his name really means "Shining Sun and Moon". Now this may not seem important to you, but to an Oriental one's name is all important to reveal your character as others see you.

### #. Moon's Appeal in America.

In such prestigious newspapers as The New York Times, The Washington Post, Richmond Times Dispatch, etc., in the autumn of 1973, a whole page advertises Mr. Moon. Here is what that page in the Washington Post, October 19, 1973 said:

"NEW HOPE FOR AMERICA

REV. SUN MYUNG MOON"

(picture of Moon taking half of page)

"The most dangerous time for any civilization comes when its moral and ethical foundation is in crisis. History has shown us that if a society loses this, it cannot survive.

"America has grown and prospered so greatly because those who settled it came seeking God. The only way it will fall is if those who live here stop seeking him.

"This foundation of our country is in a period of obvious crisis. Is it still true that, 'In God We Trust?' Are our churches filled? Do our churches really address themselves to the questions people are desperately asking?

"If Christianity is in crisis it can only be because we have abandoned God. In this dangerous situation, new hope comes only from seeking to know God's will as it is, and not as we wish it to be.

"Reverend Sun Myung Moon from Korea has tirelessly sought to know God on God's terms. What he says about God, Jesus Christ, man and the time we live in will revitalize and warmly personalize your relationship with God and help you to understand what God is doing in the world today.

"Speaking on:

"God's Hope for Man . God's Hope for America . The Future of  
Christianity

Lisner Auditorium Oct. 20, 21, 23 8P.M. CHRISTIANITY IN CRISIS".

### III. Statistics in Japan.

Moon claims to have 40, 000 followers in Japan, mostly in the rural areas.

### IV. Other materials to study.

- a. "Moonstruck", Time magazine, Far East edition, October 15, 1973. Koreans read this article as an "in" article, giving a view as Moon sees it. Here in Korea also they are not sure whether the international headquarters at Tarrytown, New York isto be a competitor as the mecca because the plan here in Korea is to build that world headquarters on Yeido, the island in the Han River at Seoul. (Copy attached).
- b. "Korea's Tong Il Movement", an article by Syn-duk Ch'oi appeared in Transactions of the Korea Branch Royal Asiatic Society, Volume XLII, Seoul, Korea 1967.
- c. English language articles from a booklet on "Introduction on papers on Tong Il Unification Church", prepared by Moon's headquarters in Seoul.



- d. The basic book is called The Divine Principles, by Young On Kim, published by Eden Publishing Company, Copyright 1960. The address is Box 4346, San Francisco, California.

*[Faint, illegible text, possibly a header or title, located at the top of the page.]*

## Moon- Struck

For weeks his placid Korean countenance seemed to be everywhere New Yorkers looked: on commuter trainposters, in full-page newspaper ads, in a flurry of broadsides handed out by earnest young men and women on the sidewalks of Manhattan. The message of his coming was brief: CHRISTIANITY IN CRISIS. NEW HOPE REV. SUN MYUNG MOON. Last week, in Carnegie Hall, the Rev. Moon finally appeared in person to begin a four-month, 21-city "Day of Hope" tour of the U.S. His goal: nothing less than the unification of all mankind. His credentials: though Moon himself never quite claims the title, his followers believe him to be the "Lord of the Second Advent"--the Second Coming of Christ.

That part of Moon's message does not get top billing these days, however. At a tour kickoff dinner at the Waldorf Astoria, Master Moon--as his disciples often call him -- was presented somewhat vaguely as the standard-bearer of a new ecumenical morality campaign who is a staunch anti-Communist to boot. His audience was a prosperous looking crowd which was liberally sprinkled with U.S. military uniforms. Scattered among the guests, saying "sir" and "ma'am," were Moon's own well scrubbed troops: neatly barbered young men in crisp new suits and carefully coiffed young women in demure dresses.

Moon does not fit the standard image of the guru out of the East. At 53 he is in fact, a millionaire whose holdings in various enterprises (including ginseng tea, titanium production, pharmaceuticals, air rifles) are worth perhaps \$15 million. The business success has grown hand-in-hand with his religious endeavors, which began, as he tells it, with a vision of Jesus Christ on a Korean mountainside in 1936, a vision that told young Moon-- then a Presbyterian -- to "carry out my undone task."

Moon became an electrical engineer before he found his mission after World War II in Communist North Korea. He fell in with some Pentecostal Christians in Pyongyang's underground church-- among whom there were already predictions of a Korean Messiah--and developed a following of his own. Imprisoned by the Communists for nearly three years, he was liberated in 1950. By 1954 he had founded the Holy Spirit Association for the Unification of World Christianity--known more simply as the Unification Church. In the same year his wife of ten years left him because, he claims, "she could not comprehend my mission."

His book of doctrine, Divine Principle, appeared in 1957, quickly to become the Bible of his followers. It is a curious mixture of Christian fundamentalism, Taoist-like dualism, numerology, and even metaphors from Moon's electrical engineering (the "give and take" between proton and electron, for example, as a model for that between God and man). The book points to a new Saviour from Korea, whose timing is remarkably similar to Moon's.

Moon's main focus is the tragedy of the Garden of Eden. Adam and Eve, intended by God to be joined in divine matrimony, were to have been the perfect parents, and form, with God, a kind of Trinity to shape the world. But Eve sinned by committing adultery with an archangel, who thereby became Satan. According to Moon, Jesus was supposed to be a second Adam, creating the perfect family. His crucifixion, before he had a chance

to marry, redeemed mankind spiritually, but not physically--a task left over for the Lord of the Second Advent. In Moon's divine account books, there is also a law of restitution that requires an "indemnity" of suffering, especially from the Jews because they rejected Jesus.

Onstage, Moon sells his ideas like a tub-thumping evangelist, slapping his fist into his hand to make a point, belting out his words in enthusiastic Korean, which an aide quickly translates. After two decades of such evangelizing, Moon's church and its affiliates (One World Crusade and the Freedom Leadership Foundation, among others) seem to be just hitting their stride. Although orthodox Christians recoil from Moon's teachings, the Moonists claim 600,000 followers worldwide, with perhaps 100,000 "core members" who are willing to give up their personal lives entirely to work for the master. In the U.S., there are some 3,000 core members, perhaps another 7,000 sympathizers.

Forty Days. The core members--most in their 20s, many of them converts from other spiritual, psychological or political trips--display a dogged devotion that makes even Jehovah's Witnesses look like backsliders. They are enthusiastic capitalists who rise at dawn to hit the streets with wares to exchange for "donations": flowers, votive light candles, even peanuts. Last year, when Master Moon moved his international headquarters to Tarrytown, N.Y., members sold candles across the U.S. for seven weeks to meet the down payment of \$300,000 on an \$850,000 estate.

Apostolic salesmanship is not all that is required: the movement's puritanism might impress Cotton Mather. There is no dating; marriage partners for disciples are selected by Moon and his lieutenants. Both men and women submit lists of five candidates and, after counseling, their leaders make a choice. Newly married couples must refrain from sex for 40 days after the wedding ceremony, which is the holiest act of the sect. Moon thunders against adultery and fornication; members who fall, he warns darkly, may never be saved.

As for Moon himself, he married for the second time in 1960. His wife, a quietly beautiful woman named Hak-Ja Han, has since borne him four sons and three daughters. Though he recently told followers that his wife has not yet reached his own spiritual perfection, Moon is apparently confident that she will do so eventually. Together, his teaching makes evident, they are the new Adam and Eve, their children the first of a new, perfect world.



# The Desert Blooms

## A Personal Adventure in Growing Old Creatively

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- Your Outlook
- Your Attitude
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# What's Behind the Moonie Mass Marriages

*The Unification Church's marriage system symbolizes its break with Christianity.*

The family is under assault. The divorce rate, while tapering off last year due to the economic situation, still approaches 50 percent. But the Rev. Sun Myung Moon believes he has the answer to the problem—marriage Unification style. To demonstrate his solution, the Unification Church that he founded in 1954 rented Madison Square Garden, and on July 1, 1982, he married some 2,000 couples—half of his American following—in one massive ceremony, matching up the couples himself. Then three months later, on October 14, in a less-publicized ceremony (at least in this country) he eclipsed his own record by marrying 5,837 couples in Seoul, Korea. Some Americans who missed the New York ceremony traveled to Korea for this latter ceremony.

Quite apart from the matter of arranged marriages, the Unification Church breaks with traditional marriage patterns. Only by understanding the role of marriage in Moon's thought can we penetrate into the heart of Unification thought and hope for the world. The "blessing" (marriage) symbolizes better than any other aspect of Unificationism the absolute break it has made with traditional Christian faith. Far from being merely a heretical sect of Christianity, the Unification Church has created a whole new religious *gestalt* that just happens to draw upon Christian symbols and materials. Unlike orthodox Christianity with its focus upon repentance, forgiveness, and salvation through faith in Jesus Christ, Unificationism has built its entire life and faith around the blessing and the blessed life. In Moon's view, man and woman together reflect the image of God. Jesus is believed to have failed—failed to marry and bear children. Moon demonstrated his cosmic role by marrying and fathering 12 chil-

dren to reverse the effects of the act of adultery, the original sin of Adam and Eve. (Soon after the birth of his twelfth child, Moon assumed the title "Lord of the Second Advent," the equivalent of the Christian Messiah. Altogether, Moon has 16 children, two by his first wife, one illegitimate child whom he fathered as a young man, and 13 by his present wife.)

To enter the world of Moonie marriages is to enter a semisecret world, a world little discussed outside the higher echelons of the Unification Church, and revealed to unmarried members only in steps. Only recently, as a result of the mass marriages of 1982 and Unificationism's increasing openness to outside observers, has the nature of the marriage covenant and ritual process become visible.

## Marriage Unification Style

The Unification Church impresses on the new member from the day he joins the importance of the marriage process, or blessing. Without the blessing no one is saved or qualified for the kingdom of heaven. Everything prior is mere preparation. Single members must demonstrate their readiness to assume the responsibilities of the blessed life. During their first years they must work with other single members to overcome racial prejudices, resolve personal conflicts, and become comfortable with individual relationships. They attempt to bring spiritual children into the church (i.e.) recruit new members) as a model for the eventual parenting of physical children. They master the very sophisticated and often complicated Unification theology. They live with hardship and privation, spoken of within the church as "paying indemnity."

After two to seven years of prepara-



Sigma photo

tion, when the member feels ready, he or she initiates the marriage process proper by making a formal application to be matched. For the application to be considered (though there is some flexibility), the members must meet some minimal requirements—two years of church membership and the age of 23 (female) or 24 (male). The church also requires two years of celibacy. The application goes to the blessing committee composed of older members appointed by Moon. For the application to be ap-

UNIFICATION CH.



proved, the candidate must have recruited three spiritual children and be judged "mature" and ready for the blessed life.

If the application is accepted, the committee will notify the member of the next matching session. Sessions have been held at irregular intervals every few years. Prior to the matching sessions the members will meet again with the blessing committee to express any preferences either for a particular individual or type of person. Many ask for a particular

kind of interracial or intercultural partner, and in many cases the preferences are honored. For example, in the matching prior to last year's wedding in Korea, Moon specifically singled out those individuals who had asked for Western-Oriental or Western-African matches.

The final decision, as is well known, is up to Moon. (The majority go to the matching expressing no particular choice at all.) Members will gather in a large hall with others who are to be matched. As soon as they are paired, the new cou-

**The scene in Madison Square Garden on July 1, 1982, when Moon married 4,000 people in a mass ceremony. It was only one step in a strange ritual.**

ples spend some minutes alone and decide either to honor Moon's choice or to reject it. Overwhelmingly it is accepted, though Moon has been known to have matched an individual as many as three times before an acceptable spouse was found.

After the matching, the couple pass through the first of three important rit-

## INSIGHT

uals in the blessing process. In Unification theology, the wine ceremony, the closest parallel in the Unification Church to the Lord's Supper or Eucharist, begins the reversal of the Eden events. It changes the satanic blood lineage of the couple and restores them to the heavenly lineage Adam and Eve had before the Fall. In the wine mixture, which contains over 20 ingredients and takes three years to prepare, is blood from Moon and his wife. The women receive the cup first. Since Eve fell before Adam, the women are the first to be restored. They lead their husbands-to-be in that restoration. Also, after this ceremony until the marriage is consummated, the men view their future spouses as "mother" figures who lead them to their full status in the kingdom. The wine ceremony binds the couple as surely as marriage. The bond can only be broken by one partner's leaving the church or committing adultery.

After the engagement (except in those cases that occur immediately before a blessing ceremony), the couple separate and build their relationship through letters, phone calls, and occasional visits. The church is quite explicit about the subordination of romantic love to the larger goal of sharing a spiritual relationship to God, Moon, the church, and the

**Moon matching couples in preparation for the blessing ceremony in Madison Square Garden.**



**Russel and Kaye Allen, married in Madison Square Garden, with their new baby, and Mose Durst, president of the Unification Church.**

creation of a stable home. The engagement may last for a few days or a few years. Many of those who participated in the 1982 blessings were matched just days before the ceremony.

The second major step in the marriage process is the blessing ceremony itself, in which vows are taken in public. Moon, as God's representative, conveys God's blessing on the union. This is the ceremony that was held in Madison Square Garden.

Although couples reach the high point of the process in the blessing ceremony, it is by no means the end of the procedure. In spite of what has been said about the ceremony, it was not even a legal wedding for the majority of those who participated. Until recently, Moon had not gone through the formality of obtaining a license to marry (required of all ministers in New York City), and until 1982 none of the "blessings" he performed in America were legal marriages. The several licensed ministers in the church performed a private ceremony, or the couple sought out a justice of the peace to make the wedding legal. Many couples in the 1982 blessing "married" several years ago (though they followed the church's rules against cohabitation), especially in cases in which a marriage could stop an attempted deprogramming. Many other individuals (and almost half of the participants in the July 1 wedding flew in from out of the country to participate) did not arrive in time to get the legal papers (license, blood test, etc.) required for a legal marriage. A few couples are not legally married even yet.

But for those who came out of the blessing ceremony legally married, the final stage had begun. The day after the ceremony they gathered with one of the church's older members for a lengthy lecture. For example, many of the seminary students listened to David S. C.

Kim, the president of the Unification Theological Seminary. He explained that they were to begin a 40-day separation period to allow for some prayerful meditation on the seriousness of the blessed life. After the 40 days, if all other requirements had been met, the couple would consummate the marriage in a private three-day ceremony. This ceremony also completes the restoration to pre-Adamic conditions. The ceremony begins with the acknowledgment of the woman as dominant—the relationship assumed at the wine ceremony—but ends with the man assuming the dominant role he will have as head of the family.

Having finished the blessing process, the couple is ready to found a home and raise a family. It is at this point that the church has failed to live up to some expectations. Many couples looked forward to a home life resembling their image of normalcy—an apartment, a job, family life. However, the ideal Unification marriage is an ordered existence in which leisure time is given in service to the church and world.

Many couples accept this idea. Kevin Barbazon, who lives and works with his wife, Maria, in Harlem in New York City, says, "I can see that our struggles actually pulled Maria and I very close. Rather like the early pioneers in America who fought it out together!"

When such service requires a spouse to undertake a mission across the country or even around the world, tremendous strain is placed on the most stable, happy home. The loss of some prominent married members for just that rea-



son has led the church to cut the practice to a minimum.

### Living the Blessed Life

A full year has passed since the marriage of the 4,000 in New York and 10,000 in Korea. What has happened to the church since then? The immediate effect was disastrous. The marriage of half of the church's American membership in July disrupted its life at every level. As members turned their attention to marriage and spouse and the practical problems of setting up homes, they neglected the day-to-day maintenance of the church. (Church members are expected to work for the church in exchange for small stipends, or to work elsewhere and donate all but their living expenses to the church.)

The cash flow was so disturbed that the World Mission Center (the former New Yorker Hotel) was closed during the hard winter weeks to save fuel costs. I visited the center last December and found it more like a tomb than a beehive of activity, which it customarily is. Program budgets were cut to the minimum, and a recovery did not occur until the spring of 1983. The long-term effects of the blessings may well be more positive for the church. Prior to 1982 it had relatively few Americans who had been through the entire blessing process and who could testify to the reality of the blessed life. It now has a firm foundation upon which to move into the next generation.

Married couples, previously bonded by their experiences as singles, now share a common wedding date, so they can join together for large anniversary parties. In the spring of 1983 the first babies from the 1982 blessings arrived. The church heralds each newborn with a picture in the *Blessing Quarterly*, a church journal for married couples only. Couples then become even more closely intertwined as together they learn the joys and pains of parenthood.

Will the Unification marriages enable the church to reach its long-term goal of bridging racial, cultural, and national barriers and unifying all people? Only time will tell. However, that success will depend upon the church's ability to lower the extreme hostility now directed against it.

The weddings' next accomplishment may be to quell that hostility, based as it is in the anger and hurt of parents who feel the church has taken their children from them. Some parents used the bless-



ing ceremony as the occasion for reestablishing broken relationships. "In our case, what the blessing did not accomplish, the arrival of our first baby did," one previously blessed couple said.

### On Living with the Unification Church

It seems obvious that we need some alternative to the marriage-on-demand/divorce-on-demand pattern within which Western culture has become increasingly trapped. It is also just as obvious that the Unification Church's utopian option is unworkable for even a significant minority of the public. About 90 percent of those who become Moonies drop out sooner or later. Of those who remain, only one in ten completes the blessing process.

The Unification marriage process is not acceptable as a Christian alternative. Christians would have to abandon the essentials of biblical faith and adopt the Unification Church's theology before it could begin to make use of the few attractive aspects of the marriage system.

I hope the marriage crisis in our society will be resolved. I am convinced that the churches of Jesus Christ will be a major factor in that solution, not as we move into a utopian and tighter structure, but as we adopt a more realistic attitude toward the pressures on contemporary marriage, provide more support for single adults, and strengthen our educational efforts with the youth under our care.

J. GORDON MELTON

Moon sprinkling couples with holy water during the blessing ceremony in Madison Square Garden.

The wine ceremony, part of the wedding process. The wine includes tiny amounts of blood from Moon and his wife.



The Holy Spirit Association for the  
Unification of World Christianity

A  
Critical Analysis

John Klingelhofer  
Dr. Samuel Moffett  
EC43  
Final Paper  
January 19, 1983

Jesus Christ. In his vision, Christ announced to Moon that he had been chosen to complete the mission Jesus had started 2,000 years ago. "Moon further relates that Jesus said that he (Moon) was the only one who could do it, and asked him again and again." <sup>3</sup> Moon finally agreed and then spent the next nine years preparing himself for this mission. During this time he studied electrical engineering at Tokyo's Waseda University and he spent hours in prayer and meditation. His formal theological education was minimal, but Moon wasn't concerned about this because he claims he was ordained by God. His public ministry began in 1946 in Pyongyang when he established the Kang Hei Church, meaning "Broad Sea Church," and began preaching.

"From 1946 until 1955 he alternately prayed, studied, and meditated. Out of these efforts, according to Moon, came his formulation of the spiritual 'prime mover' in human history, eventually developed into the church's scriptural text, The Divine Principle." <sup>4</sup> These years were also marked by several arrests and imprisonments at the hands of the communist regime. The facts are unclear about the causes and circumstances of these incidents, and there are also various reports concerning Moon's eventual deliverance out of the hands of the communists. Some say he escaped, but others contend that he was released in the winter of 1950-51 for no apparent reason. In any case, Moon returned to South Korea as a refugee with a very small handful of disciples. As time passed, these years of suffering that Moon experienced while he was in prison became very significant for his followers and the overall theology of the movement.

The Holy Spirit Association for the Unification of World Christianity (Unification Church) was officially established in Seoul Korea in May of 1954. The Divine Principle was published for the first time in 1957 and then revised in 1966. It is worthy to note the cultural/religious atmosphere of Korea during the early years of Moon's ministry. Prior to 1945 Korea had been occupied by military forces and religious diversity was curtailed. Immediately following Japan's surrender, religious

freedom was granted. Due to post-war chaos and the removal of these restrictions, there was a sudden growth of religious innovations. Many movements that were led by charismatic founders with messianic claims began to flourish.<sup>5</sup> In this time of great uncertainty the Korean people needed to latch on to something that would offer them some kind of stability. It was in this post-war Korean atmosphere of instability, fear, new rival religions and competing ideologies that the Unification Church had its origin.<sup>6</sup>

It is very difficult to say how many people belong to the Unification Church at this time. Although published figures are available, the accuracy of these reports are questionable. We do know however, that in Korea the church's membership is no longer increasing because Koreans have become fairly familiar with the doctrines and practices of the organization and no longer are deceived by their methods of proselytizing. It does seem safe to assume that there are at least 10,000 dedicated core members of the church in the United States. Thus the Unification Church has more full-time evangelists than any Protestant denomination.<sup>7</sup>

The theology of the Church is a synthesis of Western Christianity and Eastern Philosophy. Although other Unification documents play important roles in the movement, the Divine Principle contains the basic tenets and doctrines of the Unification Church. Unification theology is preoccupied with the "Fall of Man" and views history as a series of unsuccessful attempts to restore that original familial relationship between God and humanity. According to the Divine Principle, God intended Adam and Eve to marry and have perfect children, thereby establishing the kingdom of heaven on earth. But Satan seduced Eve and she in turn passed her impurity onto Adam by way of intercourse, thus bringing about what the Unification Church calls the dual aspect of the fall: a spiritual fall and a physical fall. God then sent Jesus as a second Adam to marry a perfect mate and propagate a new race of perfect children. Jesus, however, failed in his mission to accomplish both the spiritual and the physical salvation of man because he was crucified before he was

God-centered lives. This involves a lifestyle of celibacy before marriage and having marriages blessed and often arranged by humankind's true spiritual parents- Rev. and Mrs. Moon. Members believe that world peace and prosperity is possible in the very near future. This promise of a relatively immediate reign of goodness and peace has the power to call forth forces of dedication and energy which are otherwise not easily touched.

So far we have briefly discussed the historical background of the Unification Church, the personal journey of its leader, Rev. Moon, and the theology behind it. It is important to continue by exploring the course of the church as it began to make its move to America.

In 1959 three missionaries were sent to the United States to spread the doctrine of the Unification Church. By the time Young Oon Kim (California), David S.C..Kim (Oregon) and Bo-Hi Pak (Wash. D.C.) landed in America, the complex body of theology referred to as the Divine Principle had been developed for some time. The task of these three missionaries was to figure out how to package this material in order to increase its appeal to potential American converts, and then to begin to recruit new members as rapidly as possible. <sup>10</sup> Although they were somewhat successful in the packaging of the material, the movement in the United States had few members and was rather obscure for more than a decade. A lot of the failure to mobilize was due to the social environment of the 1960's. The church also lacked leadership and the necessary organizational structures to improve membership. Eventually the church evolved along different lines in different regions of the country. The "Oakland Family," which was located on the west coast, downplayed theology and put greater stress on the educational/humanistic psychology aspects of the Divine Principle. In contrast, the eastern group was much more concerned about the theology and religious aspects of the church. This had very little impact and the church remained a small, anonymous group that was unable to generate recruits or sufficient publicity. <sup>11</sup>

In the 1970's the Unification Church dynamically exploded. This sudden outburst is attributed to three main factors: the sociocultural climate was more conducive to religious orientations; Moon made a personal appearance in the U.S.; soon after his arrival a number of changes in the organization were enacted. One cannot underestimate the tremendous impact Moon's presence had on the young church. Seeing the U.S. as the model Christian nation, Moon states that he came to America in 1971 to revive Christian spirit, to start a Christian revolution in this country, and to restore American families and American youth.<sup>12</sup> His presence served as a unifying force in leading the American church out of decentralized, economically weak obscurity.

When Moon arrived in the U.S., the church was decentralized, membership was a part-time commitment, and the number of members was small. His presence served as a catalyst to organizational change. His first objectives were to consolidate the different factions and publicize the Unification message. After meeting with five key leaders from the Asian and American churches, Moon ordered the creation of a new missionary organization operating mobile units and called "One World Crusade." Their function was to "evangelize the U.S. and further the whole world."<sup>13</sup> The creation of OWC was most significant because it redefined for the church the meaning of full-time membership. The OWC units shaped one truly cohesive movement. They required a full time commitment and created intense dedication; they helped to increase the visibility of the church; and they revolutionized fundraising. By the mid 70's the principle source of funding was through such mobile fundraising teams.

Throughout the remainder of the 1970's the Unification Church expanded its horizons even more. In 1975 the Unification Theological Seminary was established and the newspaper, The New World, began to roll off the presses in New York. They also established things like the International Cultural Foundation (ICF) in an effort to encourage ministry between all the sciences and to promote the "search for absolute values." By the latter half of the decade the church had truly become a major and

pervasive movement in the United States.

When it comes to the recruitment of new members, Moonies direct the majority of their efforts at American young people. This group of people have a particular set of psychological and sociological characteristics which make them very susceptible to the communal style of living that is practiced by the members of the church. As a general rule, young people have a relatively large amount of discretionary time available to them; they are free of work and family commitments and often their values are not clearly formed. A study by Harvard psychiatrist John Clark found the majority of people who join cults to be competent, searching, highly idealistic young people caught up in the struggles of late adolescence.<sup>14</sup> The church seems to offer a heaven from the complexities of outside society. Rev. Moon offers an ideal demanding total commitment in an age of few commitments; a simple philosophy to be accepted on the testimony of one individual rather than one forged bit by bit.... answers without questions; wisdom without pain. These individuals are willing to give up individualities to find control and direction and life giving sustenance through some outside group.<sup>15</sup>

Active recruiting occupies a major portion of members time. They recruit in parks, libraries, city streets, buses, college campuses and anywhere else they are likely to find independent or transient types. After establishing contact, the church members present the goals of the movement in a generalized often vague manner. They sometimes describe their organization as a type of Peace-Corps operation. New recruits are invited to dinners and lectures to learn more about the movement. The approach here is a warm friendly "getting to know you" evening. Guests are urged to return and participate in weekend workshops. These workshops are intended to build instrumental, affective and moral commitment among new members. The weekend is exhausting and rigidly structured, offering little time for sleep and no time for private reflection.<sup>16</sup> Total participation is required and lack of 100% participation is negatively viewed. New recruits are isolated from one another and continually

preaching salvation through the death and resurrection of Jesus but establishing the kingdom of God on earth. Moon, therefore, claims his mission is greater than Jesus'." <sup>25</sup> Moon says, "no heroes in the past, no saints or holy men in the past, like Jesus, or Confucius, have excelled us."

Obviously this belief leads to the need for a second messiah who will come in order to perfect humankind. In order to refute this concept many biblical passages could be cited, but I think the following passages from the book of Hebrews is more than sufficient. The writer to the Hebrews says, "For by a single offering he (Christ) has perfected for all time those who are sanctified." (Heb. 10:14) In other words, the washing away of sins he did "once for all when he offered up himself." (Heb. 7:27)

It is interesting to note that one of the major themes that runs throughout Unification Theology is this idea of perfection and the special way in which one can obtain it. This is yet another point where the followers of Moon have distorted the teachings of the Bible. The theology states that each person can obtain God-intended perfection and contribute to restoring the kingdom of God on earth if he/she will follow the Divine Principle and obey God's current messenger, Moon. Thus it becomes apparent that their entire system of salvation is established on works and not on grace, a telltale mark of many cults according to Yamamoto. "The churches doctrine of Formation, Growth and Perfection is a blatant attempt by men to climb to heaven on a ladder of works." <sup>26</sup>

This whole idea of justification by works is very evident in the day to day activities of the average church member. Much time is spent fasting, fundraising and recruiting, all works under the Law of Indemnity. The more frequent a member is able to fast, the more money he/she collects and the more members he/she recruits, the better the member feels about him/herself in the face of God. An abundance of money and a high involvement in a variety of church activities seems to insure salvation. God, however, has called us through his "Grace" alone. Paul says, "For



are initially attracted by the sense of warmth, oneness, love, etc., that is experienced when the person comes to dinner for the first time. Young people in our society are hungry for a family type of atmosphere in which they feel accepted and loved for who they are. They desperately need to feel like their life has meaning and purpose. The Unification Church is able to create this kind of atmosphere and this becomes the bait that eventually hooks the potential convert. The overwhelming feeling that comes with becoming a part of something, that feeling of finding true intimacy and community, is a powerful force that seems to completely overtake the young person. His/her doubts and/or questions about the theology of the church are pushed aside due to this deep seated need that people in an alienated society such as ours have. Once this primary need is met, to at least some degree, the Unification Church begins its very successful process of complete indoctrination.

What I am trying to suggest is that one of the main reasons why the Unification Church has been so successful is because they have been able to fill the void in these young peoples lives. This is something that no other organization or church has been able to do on a consistent basis. As people in America become more and more alienated from themselves and their society, there is the danger that the Unification Church could become even more popular in the days to come. This is a very real threat to the Christian Churches in this country.

"Victor Frankl, in his psychiatric practice, found that the single greatest cause of sickness in contemporary people is the lack of meaning and purpose of life." The chief goal of the Unification Church has been to cure this sickness of modern society through a loving community that is completely dedicated to one another and the goal of serving God with body, mind, and soul. It seems to me that this whole concept presents a real challenge to the Christian Church of today. Perhaps we need to work harder at creating a sense of family within our churches. It seems like we need to rethink the things we are doing in our churches in light of the fact that the single greatest cause of sickness in contemporary people is the

lack of meaning and purpose of life. The ways in which we go about creating a family atmosphere of love and acceptance, coupled with a sense of meaning and purpose in life, are crucial to the vitality of the church and its success in the future. The Unification Church is able to touch people where they hurt the most, something that we in the Christian Church can do on a more significant level if we would only put our minds to it. The challenge of the Unification Church is very real and we must take it seriously in order to keep its growth in check.

The future of the Unification Church is uncertain at this point. There appears to be two possible directions the movement may take. Either it will retreat into relatively self-sustaining communities, or it will become just another religion. In fact, the church's highest leaders support the latter route and use the Mormon Church as an analogue. At any rate, various issues will have impact on the future of the church. The social climate will definitely be influential. It is possible that the church will become less attractive to youth because of the shift of values etc., The question of who will succeed Moon and will that person be able to keep the church cohesive are important issues to entertain. The church's ability to achieve status as a conventional religion is also problematic. But overall, it is remarkable that this relatively unknown church from the third world has done what it has over the past fifteen years.

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NOTES

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# The Real Threat of the Moonies

Harvey Cox

THE BOSTON HEADQUARTERS of the Unification Church is an elaborately constructed old mansion on Beacon Hill, occupied during the Gilded Age by the family of the founder of the Jordan Marsh department store. From its steep windows and grilled balconies the members of the Reverend Sun Myung Moon's organization can gaze at a plaque erected on the Common in 1930 during the administration of the late Mayor James Michael Curley to commemorate the 300th anniversary of the founding of the City of Boston. The plaque carries part of the famous sermon of Governor John Winthrop, preached on board the *Arabella* just before landing, in which he declared the settlers had been called by God to "build a city set upon a hill," a new commonwealth which, under God's providence, would establish his righteous reign in the virgin wilderness.

There is something singularly appropriate about this juxtaposition, for in the Unification Church an old idea that both Winthrop and Curley believed in their own different ways has returned like the Ghost of Christmas Past. The idea is simply that God has a special purpose in mind for America, and that if America misses its destiny, it will be an affront to the very nature of God. For Winthrop this providential vision was derived from a stoutly Calvinistic belief that God's hand had guided the settlers to the new world. For Curley it was a hope, sprung no doubt from his Catholic parish and parochial school training, as well as from his own experience as an Irish-American, that America should be the place where what he called "the newer races" would find a place in the sun. That badly battered idea, called by some the "American civil religion" and recently seen to be faltering, is back again in a surprising new form in the teaching of Moon, a former Calvinist and a member of what Curley would surely have thought of as one of his "newer races."

Earlier this fall I attended one of those notorious Moonie weekend workshops, held in this head-

quarters building. Friends and family bade me farewell, some joking about how long they should wait before dispatching a deprogrammer, others voicing mild or serious misgivings about whether I should get involved with such people. My reason for wanting to go was mainly curiosity. I teach one course at Harvard on new religious movements and another on heresy, and the Moonie movement seemed to be a fine example of both. Also, I had heard and read a lot about the Reverend Moon, his Unification Church and the weekend workshops where innocent young post-adolescents were allegedly brainwashed into docile robots. I had done a lot to oppose the deprogrammers. Now I wanted to see for myself, so I called the local Unification Church headquarters and registered for a weekend.

The workshop began with a supper of hamburger and noodles. While we ate, some of the brothers and sisters in the "family" sang several songs. I noticed a high proportion of young people of Oriental background (almost all Japanese, it turned out) among the singers and hosts. Later, when the 23 people who had gathered introduced themselves, we discovered that we represented seven different countries including Germany, Kenya, Japan, England and Jamaica. Most of the people were already members. Only about eight were new recruits. One workshop attendee was a sympathetic mother whose son had joined the church a few years before and who had joined it herself recently. The master of ceremonies was a lively, sharply dressed, young Japanese who first introduced a sextet and then a sister who sang "Green Fields." Then he himself sang the theme song from *Exodus*. After a few more songs sung by the whole group, some sisters emerged from the kitchen carrying trays of banana splits.

## Uniting Religion and Science

While we ate, the director of the center, an Irish-American, gave a lecture on the Divine Principle. His approach was cheerful, confident and articulate. He explained that this lecture was "only a taste," a sample

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designed to persuade those still undecided to attend the workshop which was then beginning. (Only later did I learn what a small taste his lecture was and how gigantic a full helping can be.) His main argument seemed to be that we can no longer perpetuate the division between science and religion, but that religion must be brought up to date in order to meet the intellectual and social challenges of the modern world. He added that although in some movements one goes off to meditate alone in order to meet the divine, here, since people are created in the image of God, we meet the divine by meeting each other. He did not ask for questions and none were asked. After a few more songs we were asked to get to bed—it was already 11:45—and to be up for group exercise at 7 a.m. The men and women were ushered off to different floors.

At 7 a.m. the chords of a Bach fugue swelled through the building and the participants tumbled out onto the linoleum floor of a large room on the second floor to exercise. After 20 minutes of stretching, we breakfasted on orange juice, fried eggs, sliced tomatoes and toasted rolls. The morning session began at about 9:30 with more songs led by the energetic MC. Then the director began another lecture on the Divine Principle.

The lecture was unbelievably complex, elaborate and long. After an hour and 20 minutes my head began to ache; my buttocks had already gone numb. We had heard about the negative and positive valences of atoms and molecules; the feminine and masculine aspects of plants and animals; the need for a new development in Christianity; the pattern of Creation-Fall-Restoration-Last Days-Resurrection; the duality of God's being; the similarities and differences between Oriental philosophy and the Divine Principle. Were people actually listening? Although they seemed to be, I could not help wondering where minds were wandering. When I began to look a little tired after nearly two hours of the lecture, the Japanese woman seated next to me smiled and began to pound lightly on the back of my neck and massage my shoulders, apparently in a sisterly effort to keep alert.

At about noon, after I had almost given up hope that the lecture would ever end, the director announced a coffee break (*not* lunch) after which the "second part of the lecture" would begin.

We were back in the lecture room by 12:30 and at 2:30 the lecturer was still going strong. My stomach was screaming for lunch. I wondered how people were bearing it. Long before this, my own students would



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have reminded me that we had gone on far too long. The "Four Position Foundation," the "Three Blessings," the relation of the spiritual to the physical world, the reasons for the failure of Christianity to bring in the Kingdom of God, the need to establish a newly perfected family--it all poured out in cascades of words, analogies, biblical quotations and scientific allusions. I wondered what had ever happened to the "brainwashing," the group pressures, the subtle indoctrination. To me it seemed like a clear example of philosophical overkill. At first I was totally unable to recognize what the appeal could possibly be.

But appeal there is--and it is in large measure a theological-intellectual one at that. In his new book, *Sun Myung Moon and the Unification Church*, Frederick Sontag has tried to discern what the appeal is. In order to do so he spent an entire year traveling and studying the Unification Church in Europe, the US and the Orient. His book is almost obsessively "objective," setting forth the roots of the Moon movement in Korea, its amazing growth in Japan, Europe and America; the teachings of the Divine Principle, the brainwashing and deprogramming controversy and the future prospects of the movement. Sontag relies very heavily--perhaps too much so--on interviews with a large number of church members, including early disciples in Korea. His book also includes a lengthy interview with the Reverend Moon. It does not probe very deeply beneath the replies.

What Sontag glaringly leaves out is any reference to the cloud of political accusations that have hung over Moon almost since his arrival in the US. Some readers will find this to be a fatal flaw in the book. I did not, however. There is very little hard evidence to be found, and at the time Sontag wrote the book the Fraser Committee's investigations of South Korean influence peddling (which, in any case, have not yet turned up much on Moon) had not even begun.

### A Three-Tiered Challenge

Whether or not these investigations turn up evidence about Moon himself, I do not believe the whole movement is merely a political front. In fact, I believe some of the liberal critics of the Moon movement do us all a great disservice by seeing the Moonies *entirely* in terms of a political threat (which they may in fact be), thus failing to come to terms with the genuine *theological* challenge the movement poses. I think this theological challenge comes at three levels, no one of which can be dealt with by attempting to reduce the appeal of Unification to behavioral control or political subterfuge. These three levels are: (1) Unification's bid to transcend the particularism of

historical Christianity and combine the great religious traditions into one; (2) Its programmatic effort to go beyond the dichotomy between religion and science; and (3) Its vision of a *novus ordo seculorum* guided in its economic and cultural life by religious teachings.

(1) *Beyond traditional Christianity.* One of the things about the Unification Church which most confuses and angers traditional Christians is that it claims to be a Christian church--thus meriting membership in the National Council of Churches--and at the same time a movement which goes beyond Christianity to a higher stage of spiritual development, a stage it claims the human race now is ready for. This is not a new challenge. Mormons, Christian Scientists and others have made it in the past. But the threat it poses to almost all present forms of theology is a formidable one. The question, simply put, is: Can there be new revelations, or are all such revelations *ipso facto* heretical? Pastor John Robinson in his farewell sermon to the Pilgrims declared that "God has yet new light to break forth his Holy Word." The underlying question of what "new light" is and how it relates to the "Holy Word" has never been solved. Catholics have generally been a bit more open to progressive revelations than have strictly *schristendwig* Protestants. Witness the evolution of Marian devotion and the revelations at Lourdes and Fatima. But Christians who emphasize the Holy Spirit more than either Catholics or Protestants do have tended to be even more open to religious ideas not derived solely from the original revelation. Lamentably, the failure of orthodox theology to deal with the claims of the Unification Church betokens a larger puzzlement about the independent churches of Africa and the burgeoning Pentecostal movements. Maybe that is why the National Council of Churches' recent critique of the *Divine Principle* sounds so implausible at many points. At least the Moonies, performing the historic function of heresies, have forced the NCC to make its theology a bit more explicit. The problem is: Now that it's explicit, how adequate is it?

I have no doubt that at the core of Unification's appeal to many young people is its claim to permit them to remain Christian, but to subsume the particularity of Christianity in a larger and more comprehensive world faith. Moon's teaching combines such characteristic Oriental elements as Yin and Yang, a kind of modified version of karma called "indemnity," the role of the guru and--especially--the centrality of the family in transmitting a spiritual tradition. The volumes of Dr. Yung Oon Kim, the principal theologian of the movement, deal in a fundamentally sympathetic way with the major spiritual traditions of the world. In the research I did for *Turning East* I ran across hundreds of young people



who wanted to be religious, even Christian, but who felt both attracted by Oriental ideas and practices and at the same time confused by the bewildering plethora of religious claims around them.

I do not believe Christian theology can continue to dodge this challenge of global religious pluralism much longer. Unification theology is surely not the answer, but until Christian theology comes up with a religious vision that transcends the particularism (if not parochialism) by which it is currently harnessed, nothing is to be gained by condemning Unification thought, because it tries to cope with one of the major facts of life in the late 20th century: global religious pluralism.

(2) *Beyond the conflict between religion and science.* Why did two dozen reasonably intelligent people, including a nuclear engineer from MIT and a graduate fellow in physics from Harvard, sit through those interminable lectures at the weekend workshop I attended? I think the reason is that the Divine Principle was presented not just as an authoritative religious teaching but as a system of ideas substantiated by modern science. Time after time I was reminded of the books of Teilhard de Chardin. Many of the ideas are similar: a frank acceptance of evolution, a fascination with the "inside" and the "outside" of all phenomena (called "sung sang" and "hyung sang" in Moon's theology), the notion that we stand today at a crucial turning point in the unfolding of human consciousness.

#### Dubious Analogies

As the lectures proceeded, the appeals to science came less frequently, and there was even an occasional tendency to resort to proof-texting. I am not saying the appeal to science was persuasive. It was not, at least not to me, although I do not have much scientific training. Also, the science-oriented people present seemed quite unsophisticated in the problems related to the analogical applications of biological or chemical theories to other fields. Consequently they seemed more persuaded by the lectures than I thought they should be. Still it made me wonder about how much theology has ducked the issue of scientific reasoning recently by accepting this division of realms, while many young people want to find a single holistic approach to all questions. In any case, the lecturer continually stressed the need to bring religion and science back together, and his listeners obviously liked the idea and believed it would be possible if worked at assiduously enough.

This aspect of Moon's teaching explains to some extent why he is willing to expend such huge amounts of time and money on the annual International

Conference on the Unity of Science which is scheduled to take place this year in San Francisco and will concentrate on the "search for absolute values." This roster of this year's conference includes the usual number of Nobel laureates, as well as one prominent Marxist philosopher, Adam Schaff. I have been invited to attend this controversial and lushly arranged gathering nearly every year since its inception and have always turned it down, in part because like many others I have been suspicious of its actual intent. As I have looked into the Moon movement more carefully, however, and this observation is sustained by Sontag's more thorough study I have come to believe that the Science Conference, though it obviously produces a large public relations pay-off, is not just a front or a subterfuge. Moon and his followers devoutly believe that science, ethics and religion must be brought back together. Although I have alerted uninformed colleagues in the past about the sponsorship of the conference and have urged them not to go unless they knew what they were doing, it seems to me improbable that it is mere window dressing.

In fact, reading this year's program makes me wonder why churches are not sponsoring more conversations on similar themes. Theologians may believe they have left the battle between science and theology far behind, but many young people and many, many scientists do not believe it at all. The turn of recent theology toward religious experience on the one hand, and social issues on the other, has left the vital issue of the relation between theology and science relatively unattended. Only the process

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There isn't that simple?

theologians are pursuing it with much vigor. If the Moonie attempt to bridge the gap seems inept and heavy-handed, it should receive at least some credit for making the try. The only way to refute it is to do it better.

(3) *Spiritually guided secular order.* The critics of the Moonies are entirely right when they describe it as a political movement. Unification thought insists that its most important contribution is the idea of the "restoration" of God's original plan and the building of the Heavenly Kingdom on earth. It is a "social gospel" with a vengeance, based on a millenarian assurance that we are now living in the last days and a firm conviction that the Messiah will return when human beings have done their part to prepare the way. In Moon's theology the key institution in the transformation of any society is the *family*, since it forms the link between the individual and the larger institutions of a culture. Moonies believe that by purifying themselves and building new and holy families they are contributing to the reform of the whole. The restoration then proceeds to clan, tribe, nation and the world.

The question is, of course, about the ideological content of the Unification "social gospel" and the theory of social change underlying its teaching. Here Moon makes no secret of his position. He is a militant anti-communist, a South Korean patriot who avidly defended Richard Nixon and a man who has publicly stated that one of his main reasons for coming to the US is to warn us about the Red Menace. Readers of the Unification Church's daily newspaper, *The News World*, can hardly miss its right-wing slant, its fondness for Ronald Reagan and its tendency to support conservative causes. On the weekend I was at the workshop the newspaper carried a letter to the editor demanding Carter's impeachment because of his pro-communist policies, and columns by such predictable, as Michael Novak (supporting capital punishment and Phyllis Schlafly (denouncing the Panama Canal "giveaway"). Another Moon-sponsored publication, *The Rising Tide*, is even more vehemently right-wing. The August 1977 issue featured a front page photo and article on Dr. Fred Schwartz, director of the Christian Anti-Communist Crusade. The cartoon depicted North Korean soldiers helping to get an American soldier out of Korea. The publisher of *The Rising Tide* is Neil A. Salonen, who is also president of the Unification Church of America.

### "True Socialism"

Admittedly, this does not look a very promising social gospel. My own experience with the Unification Church, however, suggests that its political profile

may be a bit more complex than these facts suggest. Remember that Ted Patrick, the famous deprogrammer, made his original case against the Moonies by insisting that they represented a communist plot to subvert the youth of America. The lecturer at the workshop I attended frequently referred to capitalism as an example of the institutionalized selfishness which the Divine Principle is designed to eradicate. (His comment on communism: It's better than capitalism "in principle" since it looks to the whole rather than the individual, but its advocates have used "wrong methods" to introduce it, i.e., force.) The lecturer often used the term "true socialism" to describe the coming Kingdom of God on earth. The



workshop attenders I talked to did not appear to be devout anti-communists. They seemed politically naïve and not very well informed. A lovely African Moonie woman told me that although she came from Kenya, she actually preferred the "African socialism" of Tanzania as a more ideal social order. The main political errors of the Moonies are confusion, ignorance and innocence. Like most mainstream Americans, they are against communism and pornography, for the family and God. Making all the connections is left to someone else.

The Moon movement has been accused of being fascist or proto-fascist. Since these terms are often used very loosely, it is hard to be sure just what the accusation means. If it refers to avid anti-communism, an authoritarian ethos and a blatant kind of patriotism, then those ingredients are surely there. But there are other parts of the Moon organization and ideology which do not fit into any recognizable profile of "fascism." Moon himself says the two Americans he admires most are George Washington and Martin Luther King, Jr., one because he brought freedom to America, the other because he wanted to make America a place where all colors and nationalities could unite to form a new world culture. The "God Bless America Rally" in Washington in 1976 ended with a tableau including a living Statue of Liberty who was black. Unification thought is passionately anti-racist. Many of the marriages the leaders arrange among the members are across Oriental-Occidental lines, symbolizing the coming unification of East and West. A favorite Unification hymn puts it this way:

*Christianity and Crisis*

*Hope of a New Age is the power of the world  
Song of establishing the true ideal  
Resounding all over the world  
Eastern and Western together hand in hand  
Let us accomplish a united world.*

The real political challenge of the Moonies is not, I believe, that they are a proto-fascist movement or a secret part of a vast right-wing conspiracy. Those would be relatively easy to deal with. The real challenge is that Unification presents to idealistic young people a social vision aimed at peace, racial amity, ecological balance and economic justice based on stories and symbols drawn directly from the biblical sources they have heard since they were young and from the American civil religion that still despite Watergate, Viet Nam and all the rest maintains a grip on their imaginations. This seems especially telling since sociologists who have studied the Moon movement tell us a large proportion of its adherents come from second-generation American families where the American dream is still more vital than it is in other sectors. Furthermore, this vision of a Heavenly Kingdom that will start in America is presented as something the members can begin to work and sacrifice for right now. And they do.

I believe the attraction of the Moon movement to naive idealistic youth is not a result of sinister brainwashing but an inevitable consequence of the utter vacuum that now exists on what might be called the "Christian left." The theory that the only things young people are interested in today are beer-guzzling and careerism is simply untrue. Many are looking for a credible, religiously grounded social vision. But little is offered them. The black movement though it now appears to be stirring again, for years has seemed to be either moribund or suspicious of non-black participation. The peace movement is dead. Feminism, which has a powerful appeal to many women, hardly presents an inclusive social program. Everywhere else we see only fragmentation, confusion and appeals to support revolutions in the Third World, which as essential as these revolutions are, rarely give a young person something to do here and now for a just and peaceful world. Moon offers toil and martyrdom for a world that must be built anew. The mainline churches seem to offer school and career in a world expected to stay pretty much the same.

I am convinced that the only real "answer" to the Unification religious/political challenge is to provide something better. It must be a political vision based on Judeo-Christian values, open to insights from the Orient, aware of the critical factor of class (which is rarely mentioned by the Moonies) and willing to utilize Marxist analyses without falling into sectarian bickering or authoritarianism. It is time for a rebirth

of a biblically based socialism with a real program. Young people whose parents and older brothers and sisters marched at Selma and flocked to the mass peace rallies search in vain for comparable opportunities to invest their energies today. Moon's appeal is a reflection of the death of social action in churches and synagogues and the failure of theology to provide a credible basis for the struggle for the Kingdom. We should not underestimate youth's willingness to accept sacrifice and discipline in the interest of an ideal.

### Beyond Ideology

At about 10 o'clock Saturday night, as the lecturer was finishing his presentation, he began talking—apparently with great feeling about the "heart of God," a central symbol in Unification thought. "God," he said, "is a brokenhearted God, one who has suffered for thousands of years, waiting for us to do our part to serve him and build the kingdom." And he began to weep. Soon most of the young Moonies around me were also praying and weeping, asking God to forgive them for contributing to his suffering, dedicating themselves to him anew.

At this point, in an atmosphere that reminded me of pentecostal and charismatic meetings, I became aware that the appeal of the Moon teaching is not just ideological. There is a part of it which does not come through in Sontag's book and is even more badly overlooked by press reports about brainwashing. The full name of the group is, after all, the Holy Spirit Association for the Unification of World Christianity. Here is a movement which manages to combine religious universalism, pentecostal immediacy, a warmly supportive "family" and a program for allegedly building the Kingdom of God on earth. Such a potent admixture cannot be dismissed lightly.

I left the workshop early Sunday afternoon. The door was open. No one tried to keep me from leaving. I had not been brainwashed; in fact, if anything, I had been a bit bored. My hosts and hostesses seemed genuinely sorry to see me go, but I attribute this to the kind of affection which always develops among people who spend a weekend together, not to some insidious strategy of deception. It was clear after the hours of lectures and discussions that Moon's theology is not my cup of ginseng tea—something I had really known all along. Still, as I looked at the other churches grouped around the Boston Common—Congregational, Catholic, Unitarian, Episcopal—I could not help wondering what, if anything, they would do that day to offer a discipline, a vision, a devotion and a strategy to the millions of young contemporaries of those I left behind at the Unification headquarters. I am still wondering. [ ]



# The Influence of the Unification Church in the United States of America

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WI JO KANG

THE influence of Eastern religions in the United States is not a new religious phenomenon. As early as 1790 *The Transactions of the Asiatic Society of Bengal* was read in intellectual circles of Boston. Already in 1799 the Reverend William Emerson, father of Ralph Waldo Emerson, showed himself to be strongly attracted to Eastern thought when he said that Oriental studies might “eventually throw new light on the Hebrew Scriptures . . .” (Emerson 1954:14). In July of 1805, Act One of Sir William Jones’ translation of the Sanskrit *Sankuntala* was published as the first Hindu work to be printed in the United States (*ibid.*)

Transcendentalism, probably the first serious intellectual Asian thought developed in the indigenous American soil, was one of the clearest evidences of Eastern influence. The champions of transcendentalism, like Ralph Waldo Emerson, diligently read books on Eastern religions and were profoundly influenced, especially by Hinduism. Henry David Thoreau was another. He read Bhagavad Gita and other great philosophical poems with an “enthusiastic eulogy” of India. Thoreau once suggested putting together a joint symposium of religious scripture of Asia, including Chinese, Hindu, Persian and Hebrew (Rolland 1930:330). “*Ex Oriente Lux*” was Thoreau’s favorite motto.

However, never in the history of the United States was the impact of Eastern religious influence so strongly felt as it is today. No one knows how many Americans are true believers of Eastern religions or really involved with Eastern religious practices. Yet the presence of missionaries of Eastern religions

is seen everywhere in America today, and Americans, especially young Americans, are receptive to these religious teachings and practices. The reason, perhaps, is because they, as a people of a nation of immigrants have constantly witnessed the heterogeneous backgrounds of people and cultural traditions molding into a more or less homogeneous American life style. In the process they have lost the sense of differences or absolute values.

Americans, it seems to this observer, are a people without lasting values to adhere to because they constantly experience change and are continuously confronted with new things. Henry Commager's observation of the American in the 19th century characterizes the experience of Americans even today. He wrote of the American that he saw the country progress "daily in the transformation of wilderness into farm land, in the growth of villages into cities, in the steady rise of community and nation to wealth and power." He saw the present with an eye to the future, "not the straggling, dusty town but a shining city, not the shabby shop but the throbbing factory. . . . In every barefoot boy he saw a future President or millionaire, and as the future belonged to his children, he lived in them, worked for them, and pampered them" (1953:5-7).

Such pampered children, however, saw the tragedy of Viet Nam and hypocrisy in their elders. The young people did not see the throbbing factories and shining cities to be all good. In fact they saw harmful ecological effects of technology. Many young Americans became mystics in search of a new quest of life, developing animistic beliefs in the existence of life or spirit in the things of their environment. Many of them came to believe in the reincarnation of souls.

Peter Rowley, in his book *New Gods in America*, points out:

The old religions are unsatisfying to many. Meaningless ritual, adherence to outmoded rules, hypocritical clergy — all of these are charges thrown against Roman Catholicism, Judaism and Protestantism. The failure of some organized churches to adapt to the time, except for the occasional avant-garde bishops . . . or priest, has left the young with little alternative but to seek elsewhere (1971:5).

In search of the alternative, Mead argues that many "young Americans turned to Asian religions in which doctrines of reincarnation have elevated the position of all living things,

however minute, to possible embodiment of past or future human souls" (Mead 1971:6).

However, all Asian religious groups active in America today are not the offshoots of traditional Asian religions like Hinduism and Buddhism. Many of them claim to be Christian movements. One such Christian breakaway movement, which originated in Asia, is the Unification Church Movement and is now probably the most active new Christian movement in the United States. The impact of this particular religious movement of Korean origin is felt, not only on the East and West Coasts where many other Eastern religious influences are strong, but also in the conservative Midwest.

### **The Origin of the Unification Church**

This religious movement originated in Korea under the leadership of Sun Myung Moon who was born in North Korea, in 1920, to a Presbyterian family. As a young man he often withdrew for prayer, especially in the early morning "while most of the world was still asleep." On Easter morning, in 1936, Sun Myung Moon was praying on a Korean mountainside when Jesus Christ appeared to him and told him that he had an important mission to accomplish in the fulfillment of God's providence (Moon 1974:117). On one of Moon's visits to the United States, he was interviewed by Al Capp for a proposed television show. During the interview Capp asked, through the interpreter, if Mr. Kim (the interpreter) was present when Jesus spoke to him. Moon replied that he wasn't. Capp asked again, "Then Jesus spoke to you in Korean?" "Yes," replied Moon, "but with a slight Hebrew accent" (Kim 1972:43).

After this revelation of God, Moon studied intensely and prepared himself for his mission. When he "discovered a series of prophetic principles" that included "knowledge of the spiritual and physical nature of the universe; the process and meaning of history; the inner meanings of the parables and symbols of the Bible and the pure purpose of all religions" (Moon 1974:117).

When he had completed high school in Korea, Moon studied electrical engineering at Waseda University in Tokyo, Japan. In 1944, before graduating from the University, Moon returned to his home in Korea, and soon after the liberation of Korea from

the Japanese occupation he was arrested and imprisoned by the North Korean authorities. While in prison he experienced great suffering. Moon and his supporters explain that the arrest was made because of his strong Christian stand and his opposition to Communism. It is also widely believed in Korea that the immediate cause of his arrest was adultery. Moon had divorced his first wife to whom he was legally married, and was twice remarried.

It was during the early years of the Korean War, in the winter of 1950, when South Korean soldiers advanced into North Korea, that Moon was released from prison. Soon after, he went to South Korea and actively organized his own separatist church in Pusan. Three years later, as his supporters increased, he formally organized a denomination of his own in Seoul, calling it "The Holy Spirit Association for the Unification of World Christianity," commonly called the "Unification Church."

### **The Theology of the Unification Church**

The Unification Church teaches that God always works through the power of male and female in His creative activities. In the creation, God made man and woman and they were perfect in His created order. But Satan had illegitimate relations with Eve, and then Eve seduced Adam. As the result, the stain of Satan's blood was transmitted to all descendents of Adam and Eve and brought about the corruption of both the physical and spiritual life of all men. Thus the world became the place of Satan, and the descendants of Adam and Eve became his followers.

But God, in His mercy, did not abandon His children to live under the influence of Satan forever. He sought, through His chosen prophets, to restore man to his original sinless state. Noah, Abraham and Moses failed. Finally, God sent Jesus Christ to redeem man.

As in His creative activity, and also in His redemptive work, God used the power of male and female, especially through sexual intercourse. (This reflects teachings and practices of esoteric Buddhism and Yin Yang thought of China). But Jesus of Nazareth prematurely died on the cross by the hands of the Jews. He never had the opportunity to marry a girl or to be a "true parent" and thus to restore mankind through gradual transmission of his blood through his offspring. (So Jesus was a



failure according to the essential teaching of redemption in the Unification Church). However, the Church recognizes some merit of Jesus in that at least He redeemed mankind spiritually. But the spiritual aspect of life is only a part of the total life of man. His "redemption" is not complete until man is redeemed physically as well (*Divine Principle* 1973:20).

In spite of Jesus' failure to redeem mankind physically, according to the teachings of the Unification Church, God continues to restore mankind and purify the blood of Satan through the blood of "true parents" sent by God ascending "from the rising sun." The "true parents" are Moon and his young wife called "Mother of Universe." In 1960, when she was married, she was an eighteen year old high school girl, a very young age to be married, by Korean standards. Moon, himself, was forty-one. The date of their wedding is an important festival day in the Unification Church to be observed as "the Feast of the Lamb." Two children born to them are believed to be children without original sin. Belonging to the true family of God under the "true parents" is an important religious concern of every member of the Unification Church. By such membership one receives the pure blood and the stain of the blood of Satan is washed away.

However, the significant influence of the Unification Church movement in the United States is not in the area of theology, but in the area of political movement. This political movement centers around the movement of anti-Communism and movement to support conservative political leaders like the former President Richard Nixon.

### **The Unification Church as a Political Movement**

The Unification Church teaches that the greatest task in which the Christian Church should engage in this world is the fight against Communism, which it explains in these words:

Communism is a providential ideology which emerged at the end of the world to take the Cain position of thought in the dispensation of restoration. Human history started with the struggle between good and evil. Cain, who represented Satan, slaughtered Abel, who represented Heaven. Therefore, according to the law of indemnity and separation. God is going to conclude the evil history by separating good and evil worldwide. God (Abel) will subjugate evil (Cain). Communism appeared in this sense as the Cain ideology (Lee 1973:233).

Then why does God allow such evil ideology to exist and even

to advance? The Unification people explain that God allowed the trend of thought leading to Communism to develop "for the sake of restoring the human environment in the dispensation of restoration." The official source of the Unification Church reads:

God allowed the expansion of the communist ideology as a chastisement to warn the democratic bloc, which is the Abel side, and to direct it toward good. In the Old Testament Age, to awaken the rebellious tribes of Israel, God chastised them through the Gentiles. Today, in order to awaken the Christian nations which stand in the position of the modern Israel, God allowed Communism to emerge in the role of the modern "Gentile" (*ibid.*)

Now, however, Communism is doomed to fail, according to this church movement. But the doom and demise of Communism from the world must come from a vigorous fight against the Marxist movement. Therefore, the followers of the Unification Church go out into the streets and preach the "evil ideology." Typical preaching one hears in the streets of the United States is:

In North Korea, school children are required to bow down to statues of North Korean dictator Kim Il-Sung, and are given their choice of praying to the statue or praying to God. If they pray to God, they get no rice for lunch, but if they pray to Kim Il-Sung, they get a full portion. Children who consistently refuse to bow to Kim Il-Sung and call him their "beloved" Father have been shot, along with their entire families, as examples to the "bourgeois and un-proletarianized elements in North Korean society" (Kim 1972:103).

The Unification Church's many organizational fronts in fighting against Communism are the International Federation for Victory over Communism, the Collegiate Association for the Research of Principles, the Freedom Leadership Foundation, the World Freedom Institute, the American Youth for a Just Peace, the International Cultural Foundation, the One World Crusade, the Project Unity and the Little Angels Korean Folk Ballet.

Among them, the Freedom Leadership Foundation and the One World Crusade are the most vigorous of those organizations engaged in the anti-Communist movement in the United States. The official publication of the Unification Church explains the Freedom Leadership Foundation:

The Freedom Leadership Foundation (FLF) is a nationwide, non-profit educational organization, established in 1969 by a group of young men and women who were deeply concerned about the influence of Marxist thought in

America and the consequent erosion of national purpose and will. It is the American affiliate of the IFVC, (International Federation for Victory over Communism), which was founded by Sun Myung Moon in 1967 (Moon n/d:9).

The Freedom Leadership Foundation identifies with such political activities to oppose Communism in terms of its "religious ideals." One of the main goals of the foundation is "to proclaim that the materialistic, anti-democratic doctrines of Marxism-Leninism constitute at present the greatest single barrier to the fulfillment of world freedom" (*ibid.* 11).

The members of the foundation are in the forefront of the campus movement throughout the United States and conduct rallies, demonstrations and prayer vigils. The foundation also publishes a bi-monthly newspaper, *The Rising Tide*, intended to offer "a nationwide youth-orientated alternative to the left-wing underground press." The "Rising Tide Bookstore" is situated in the nation's capital in Washington to provide "students, educators, researchers and congressional aides with the latest books, magazines and newspapers dealing with the problems of Communism (*ibid.*) The foundation also sponsors foreign students studying in the United States, and young visitors.

The most visible mark of the presence of the Unification Church movement in the United States is made under the name of "One World Crusade" which was organized by Moon in 1972. The crusade units travel with groups of young people from Europe and Asia and conduct many rallies, give lectures, appear on local and national media for the cause of anti-Communism throughout the cities in the United States. "One World Crusade" teams are working at this time in practically all fifty states.

The Unification Church groups believe that the United States is the specially favored nation of God, chosen to play the leading role in the Unification Church movement and to oppose Communism. In one of his talks to an American audience, Moon asked: "Have you ever thought which nation should be restored first? The leading nation (the United States)! If we restore your nation, one sixth of the globe will be restored" (Kim 1972:57).

The United States is, therefore, important for the special fulfillment of God's purpose on earth. The Unification Church talks about America with favorable words of praise:

America's existence was according to God's providence. God needed to build one powerful Christian nation on earth for His future work. After all, America

belonged to God first, and only after that to the Indians. This is the only interpretation that can justify the position of the Pilgrim settlers (Moon 1974:55).

The Unification Church further argues officially that

God has a definite plan for America. He needed to have this nation prosper as one nation under God. God wants to have America as His base, America as His champion. And America was begun in the sacrificial spirit of pursuing God's purpose. America may consummate her history in the same sacrificial spirit for God's purpose. America will endure forever (*ibid.* 57).

America will endure forever because "America is the center of those God-fearing free world nations. America has been chosen as the defender of God . . ." (*ibid.* 61).

America's destiny is inseparable from the destiny of the world. America's well-being affects the plan of God. "This is a country that loves God." God, who loves the United States so much and who frequently encountered Moon since he was sixteen years old, appeared to him again on January 1, 1972. God told him "to go to America and speak to the American people" (Moon n/d: 1). With this sense of mission and in obedience to God's command he came to the United States and established his headquarters.

On another occasion he told his American audience:

I know that God sent me here to America. I did not come for the luxurious life in America. Not at all! I came to America not for my own purposes, but because God sent me. . . . The future of the entire world hinges on America. God has a very [big] stake in America (1974:64).

The effects of this type of preaching were soon evident. A *Newsweek* magazine of October 15, 1973 issue reported:

Dr. Moon has recently shifted his international base of operations from three rented rooms in a poor section of Seoul to a lush 22-acre estate in Tarrytown, N.Y. . . . which his disciples purchased last year for \$850,000. The estate includes a luxurious mansion for Moon . . . (p. 54).

Despite the recognition of the importance of the United States and God's favor on her, Moon and his followers were aware of the political crisis concerning Watergate. To seek God's help in solving America's "Watergate" problem, Moon went back to Korea in November, 1973, where he spent much time in prayer and meditation in search of an answer.

God gave him the answer, which was "to forgive and love President Richard Nixon." And he wrote a statement, "Answer to Watergate," which read:

I bend my head and place my ear upon the heartbeat of America. I hear no one seeking the solution from above. We keep on criticizing, and the nation sinks — we criticize some more and the nation falls even further, deep into greater peril. Now is the time for America to renew the faith expressed in her motto “In God We Trust.” This is the founding spirit that makes America great and unique. God blessed America because of this spirit. Furthermore, America is fulfilling a vital role in God’s plan for the modern world. God is depending on America today. Therefore, the crisis for America is a crisis for God (Moon n d:3).

The statement further read:

I have been praying specifically for President Richard Nixon. I asked God, ‘What shall we do with the person of Richard Nixon?’ The answer did come again . . . God spoke to me . . . It is your duty to love him. We must love Richard Nixon. The office of the President of the United States is, therefore, sacred. God inspired a man and then confirmed him as President through the will of the people. He lays his hand on the word of God and is sworn into office. At this time in history God has chosen Richard Nixon to be President of the United States of America.

In support of Nixon the church sponsored frequent prayer meetings and demonstrations. A headline in *Washington Post* on December 18, 1973, gives a good indication of this — “Watergate Day of Prayer asked by the Unification Church.” Another headline in *Minneapolis Star* on December 1, 1973, read “Korean Preacher Urges U.S. not to ‘Destroy President.’ ”

According to the followers of the Unification Church, President Nixon was the greatest President to be known as ardently anti-Communist. However, the Communist-influenced politicians are destroying the President with the Watergate issue. At the national Christmas tree lighting ceremony in 1973 over 1000 followers of the Unification Church turned out to “cheer President Nixon,” carrying signs like “God loves Nixon” and “Support the President.” Not long after this “cheering of the President,” Moon was invited to the twenty-second annual National Prayer Breakfast at the Hilton Hotel. On the following day the President invited him to an unscheduled meeting.

President Nixon further appreciated Moon’s effort to support him in the following text of a letter from the White House, dated December 11, 1973.

All the words of encouragement I received are deeply heartening to me, and I am particularly grateful for the prayers and goodwill that you and members of the Unification Church have expressed at this time.

I have read news of your efforts, and I share your belief that it is vitally

important for this Nation to attain a sense of unity — unity that can come only from sharing our concerns about our common ideals. If we keep faith in ourselves and our faith in God, I am confident that America will remain a great symbol of hope for millions around the globe, a Nation with a rich heritage, and an even more promising future (quoted in Moon n/d:8).

Despite such an expression of gratitude by Mr. Richard Nixon, and the efforts of the Reverend Mr. Moon and his followers to save the President, the latter had to resign from office. The resignation of the President, however, did not weaken the office of the Presidency of the United States or destroy the office as the people of the Unification Church had predicted. On the contrary, the United States demonstrated to the world the strength of the democratic government and political process of the States.

After the resignation of the President this writer frequently asked the followers of the Unification Church about the downfall of President Nixon. The usual answer was: "Our Master, The Reverend Moon,<sup>1</sup> urged President Nixon to hold on to his office and not resign. But President Nixon was not strong enough and not patient enough to hold his office." In any case, contrary to the hopes and desires of the Unification Church movement, the President had to leave his office. In such contradiction lies the dangers and weaknesses of this Christian movement which is to have significant missiological implications.

### **Missiological Implications**

All Christian movements in their diverse forms are in this world to confess the lordship and the centrality of Christ in the belief and life of Christian people, and to witness to the truth of Christ as the Saviour and Redeemer of all mankind through his merits of suffering, death and resurrection. Yet the Unification Church movement teaches that the death of Christ was an untimely and even unnecessary death for "Jesus did not come to die on the cross" (*Divine Principle* 1973:143). In a recent speech at Madison Square Gardens in New York, Moon reaffirmed the teachings of the Unification Church in regard to the crucifixion of Christ when he said, "It was ignorance and blindness that killed Jesus Christ!" His death was not the fulfillment of God's redemptive work as He prophesied (*The New York Times* 1974:44).

This teaching is a drastic departure from the main stream of

Christian teaching. It is even blasphemous to most Christians to say that Christ failed to accomplish his mission to restore man "both in spirit and body" for failing to marry and leave descendants. As we have seen, according to Moon, it is the mission of the Unification Church in this age to bring about the total redemption of mankind in the Second Advent. This Second Advent is already fulfilled by the appearance of Moon and his wife, "Mother of Universe." A Korean professor of sociology in a leading Korean university who was a follower of Moon in his early years of developing the Unification Church, writes:

Moon, therefore, is superior to Jesus Christ, because he fulfilled the mission which Jesus could not accomplish. Jesus is no longer one of the Trinity, the Holy Son, because of his failure in his original mission. But Moon, Sun-Myung in the Tong-il Church has taken his place. Thus Moon is not only the founder of the Church but also he is the Messiah of the Second Advent, one of the Trinity, a living God (Ch'oi Syn-duk 1967:175).

Another area of danger of this so-called "Christian" movement is its strong identification with a political line. Christian presence in the world has always influenced politics, and religious groups are affected also by politics. It is inevitable that man be a "political animal" as Socrates observed. However, Christian participation in political activities in witness of Christ's truth in the world against injustice, poverty, ignorance, oppression and unjust war should be the expression of Christian conscience and love toward fellow man transcending any political party lines and national boundaries.

Thus Christian participation in political activities is not for the sake of politics, but for the cause of Christian truth prompted by the love of Christ. In this sense, Christianity is for politics and against politics. In other words, Christianity should not use any one political line. Christianity has lived under all kinds of government and political systems in its history. Whenever Christianity has identified exclusively with any one existing political power, it has weakened the real meaning and purpose of Christianity: to be true salt and light to shine in the darkness of the world. The influence of the Unification Church in the United States will continue for some time to come within a certain segment of American society with its strong appeal against Communism and patriotic praise of the United States.

However, identification with that one political line will weaken the Unification Church movement as a church movement quite apart from its theological devieny.

Note

1. All those members of the Unification Church who answered this writer's questions also confessed that they truly believe that Rev. Mr. Moon is the Messiah.

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CPL

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THE UNIFICATION CHURCH  
HISTORICAL SURVEY AND CHRISTOLOGICAL SEARCH

The Unification church (more formally known as the Holy Spirit Association for the Unification of World Christianity) founded by the Rev. Sun Myung Moon, has attracted adverse publicity since it became highly visible in the United States in 1972. Being a Christian and an evangelical member of the Presbyterian church U.S.A. it would be easy, in a paper like this, to come out "gunning" for Rev. Moon and his church but I have wanted to avoid this approach in order to hear what this new movement is saying. Therefore I have avoided relying on material generated from "Moon-hunters." Primarily I have chosen to read Unification material published "in-house."

In this paper I will examine the historical background of the Unification church and then get to the heart of the Christological question in Unification theology. The first step will involve looking into the historical situation out of which Unification theology emerged. Then it will be necessary to have a general historical sketch of the man who founded this movement on a newly revealed message from God, Rev. Sun Myung Moon. The third task will be to gain an overview of Unification beliefs in which I will be able to posit the Christological question. After

main powers are connected with healing and divination. These he exercises by virtue of his intimate relations with the supernatural world...He has direct intercourse with spirits and actual (bodily or spiritual) access to the spirit-world."<sup>4</sup>

According to Young Oon Kim, Unificationist theologian, "this original faith has never completely disappeared and still exerts considerable influence."<sup>5</sup> There is one element of Korean Shamanism that is most intriguing and quite unique and that is the Korean belief in Hananim. "Han" most probably means, "the one great whole," and "nim" means, most likely, "sky" or "sun" or "moon" suggesting "great" and "lord."<sup>6</sup> This aspect has monotheistic implications. Shamanism also, "emphasized Korea's unique role in history," and that, "Korean's had been chosen for a special purpose in God's plan for mankind."<sup>7</sup>

Buddhism exerted its influence from India, via nearby China, into Korean religious development. The date most commonly given as the first arrival of Buddhism to Korea is 372 CE.<sup>8</sup> Mahayana Buddhism (the great vehicle) flourished and brought its ideas to Korean religious life. Mahayana Buddhism stressed the need for salvation. Salvation is obtained through rigorous self-discipline and self-denial. You must become a Buddha which is a long process.<sup>9</sup> Self-sacrifice is of supreme value. The Unification church stresses that Buddhism gave Korea the sense that a new Buddha (Maitreya), "will appear on earth at the last days to renovate the entire creation and bring inner peace to all mankind."<sup>10</sup>

Confucianism, upon its arrival sometime in the 10th and 11th century from China, also played a role in Korea's religious history. Confucianism placed a strong emphasis on ancestor worship, dead people became gods.<sup>11</sup> Confucian beliefs stressed the importance of relationships. "Confucians never think of a man but of men among men."<sup>12</sup> The root of the Confucian relational system is the family. "In Confucianism as 'the prototype of all social organizations' family is the starting place for the training of individuals for social life."<sup>13</sup> The Unification church have emphasized that according to Confucianism, "mankind is moving toward an age of justice, brotherhood, prosperity and peace on this earth."<sup>14</sup>

Christianity is the last of the major traditions to have influenced Korean religious history and thereby Unificationist thinking. The first converts came to faith through the reading of Catholic literature, without the work of outside missionaries. "In this way the introduction of Catholicism was actually initiated by Korean people themselves in Korea."<sup>15</sup> The first official contact with Catholicism, or any form of Christianity came in the 18th century. In 1783 Seung-hoon Yi, who went to Peking with the yearly embassy, heard the message of Christ, believed and was baptized, and then returned to Korea as Christian the following year.<sup>16</sup> Christianity was thought of as a foreign threat because of its ties to Western Europe and its intolerance of age-old ancestral worship. Christianity threatened societal stability. Although Catholic Christianity

media when he began serving a prison term in Danbury Prison on the charge of Tax Evasion. After serving his term in Danbury prison he returned and has continued working in more private circles.

*Good summary of the history as the movement was*

#### A BRIEF OUTLINE OF UNIFICATION BELIEFS:

The source and basis for Unificationist beliefs is the inspired text Divine Principle, written by the Rev. Sun Myung Moon. The understanding of inspiration and position of authority given to this book deserves some attention.

The Divine Principle contain the principles by which the world and all of history operate. The Christian Bible, both Old and New Testaments, are quoted to support the claims of the newly revealed principles. Moon's understanding of the Christian scriptures differs significantly from the traditional "orthodox" interpretation. The Unification church understands that the Christian Bible,

"is not the truth itself, but a textbook teaching the truth. Naturally, the quality of teaching and the method and extent of giving the truth must vary according to each age, for the truth is given to people of different ages, who are at different spiritual and intellectual levels. Therefore we must not regard the textbook as absolute in every detail."<sup>32</sup>

The spiritual and intellectual level of the people to whom the New Testament was given was, "very low compared to that of today."<sup>33</sup> The mission of the Bible is to shed light on the truth

visible creation. Just as an Artist can be known through the works of art that he or she creates so God as the Creator can be understood through His work of art, the creation.<sup>38</sup>

The most fundamental aspect of the observed creation is duality, explained as the principle of "give and take action."<sup>39</sup> Everything in creation exists because of, and for the purpose of, this principle. The prime example of this is the duality, the positive and negative aspect of the building block of all matter, the atom. God is "essential positivity" and "essential negativity." The terms positive and negative are not value statements just essential attributes. Creation exhibits an inner and an outer relationship, the body and the mind exist through give and take. Male and Female duality, in plants, animals, and in human beings exist because of and for the sake of this principle. Because God is reflected in His creation he also expresses this principle. "Before creating the universe, God existed as the internal masculine subject, and He created the universe as His external feminine object."<sup>40</sup>

The purpose of creation was to bring God's heart great joy. In creation God was the parent and no parents <sup>are</sup> is able to experience full joy without being able to express their love for their children and have their children completely respond.<sup>41</sup> God wanted to give both Adam and Eve three blessings, individual perfection, perfected marriage, lordship over all of creation. All of these blessings would belong to Adam and Eve after they had passed through their "growing period."

fruit was not an actual pear or apple but the consummation of the sexual act before the proper time. The proof that the original sin was sexual is clear from scripture in the response of Adam and Eve, they realized they were naked, they were ashamed, and covered themselves. If the sin had been eating of fruit they would have covered their mouths or their hands.<sup>43</sup>

From our fallen parents, Adam and Eve, all of humanity have become children of Lucifer instead of children of God.<sup>44</sup> Instead of God the Father being at the apex of our four-fold foundation, Satan has usurped that position. We have chosen "give and take" with Lucifer instead of God. We have turned our intended Heaven, this Earth, into Hell. Man has been created for eternity, "God cannot annihilate him."<sup>45</sup> If we live in Hell here during our physical lives we will, "transmigrate into Hell in the spirit world," after we leave our bodies.<sup>46</sup>

The "Principle of Restoration" is the second section of the Divine Principle. We need salvation from Hell. Salvation means restoration to our former position, what Adam and Eve were like before the fall. God has not left his creation to its hellish doom, He is gracious and will, "save this world of sin by all means."<sup>47</sup> He has been working in history to prepare the time for the restoration of His lost children, all of His children. God plans to bring all people of all nations back to Him. His plan to is unify all people. "The ultimate purpose of God's providence of restoration is to save all mankind. Therefore it is God's intention to abolish Hell completely, after the lapse of

the period necessary for the full payment of all indemnity."<sup>48</sup> Each sin that has been committed must be paid for by some form of indemnity in order to build the proper foundation upon which the restored Kingdom of Heaven here on the earth can be built.<sup>49</sup>

Reinforcing the concept of duality, God has been able to work through Abel-type people, but has been opposed by evil Cain-type people in His attempts to bring all of His children back under His Fatherhood. God will for restoration never changes but His immediate plans may change if certain conditions are not met.

God is always faithful in upholding His part of the restoration plan but man has continually failed to fulfill his responsibility in creating the proper conditions for restoration. God cannot restore man without the aid of man's responsibility. God accomplishes the lion's share of the responsibility, 95%, and man must complete the other 5%. Man's 5% demands 100% of man's effort.<sup>50</sup> God has worked through Noah, Abraham, Moses in His attempt to establish the proper foundation. Each of these individuals have, in one way or another, failed to fulfill all that was required and so the restoration of the Kingdom of Heaven on earth had to be continually put off until the right time.

At the beginning of what we call the Common Era (CE) the Jewish people, and foreign wise men too, anticipated the arrival of the messiah, or Christ, to restore the Kingdom of Heaven on earth. With the expectation of the messiah lingering, we now

move to the next section of this paper in which the identity of the messiah and the outcome of His mission as understood in the Divine Principle will be discussed.

#### THE IDENTITY OF THE CHRIST:

Jesus is the Christ and as such plays a prominent role in Unification Theology. The question is, who is this Jesus?

Unificationist theology stresses a rational explanation of the identity of Jesus. The human attributes of Jesus are emphasized. The idea that some kind of miraculous virgin birth took place is a misunderstanding arising from the misreading of the Old Testament prophecy in Isaiah 7:14. One rational Unificationist solution suggests the possibility that Jesus was, in actuality, the offspring of Mary and Zacharias. "By giving herself to the aged priest, Mary would prove that she was truly a hand-maiden of the Lord."<sup>51</sup> Jesus was born the normal way, he had human parents, but he did not have the taint of original sin. He was exactly like anyone one of us except without original sin.<sup>52</sup> Jesus was without sin as a baby and that sinlessness continued to grow and mature until he reached perfection. Jesus was not pre-existent to his birth, nor was he the creator of all things from the beginning. The New Testament passages that have been interpreted to suggest such things should be understood to mean that as the restored first Adam Jesus actually does bring all things to life and becomes the father of all people throughout time. Jesus grew in his understanding of his



calling prior to his baptism by John.<sup>53</sup>

Jesus, as the Christ, is understood as having come in the same role as the first Adam, "in order to fulfill what was lost when the first Adam fell."<sup>54</sup> Unificationists believe that being in the position of first Adam requires that the Christ be conceived and born without sin. Jesus was a man who accomplished the goal of creation.<sup>55</sup> Jesus gave us the standard of creation and showed us the ideal "give and take" as it was suppose to have existed for us from the beginning. He was the first and only man to ever reach the highest stage of growth. As such Jesus came under the direct dominion of God, knowing God's very heart and thoughts. Upon reaching this stage Jesus obtained the divine value of God. <sup>56</sup>

For the Unification church the New Testament is clear when it tells us that Jesus was a man (1 Tim 2:5, Romans 5:19, 1 Cor 15:21, Acts 17:31, just to mention a few). Jesus was a man, a perfected man, in whom God dwelt. Jesus is divine in the same way that the first Adam would have been divine if he hadn't fallen.<sup>57</sup> "The principle does not deny the attitude of faith held by many Christians that Jesus is God, since it is true that a perfected man is one body with God."<sup>58</sup> "Christ who is rightly seen to be fully human, while flawlessly united with divine purpose, does not really share divine nature as Chalcedon affirms in the idea of hypostatic or personal union."<sup>59</sup> Scripture alone should teach us the truth about Jesus' person. The Christian church has too hastily abandoned the Scriptures in

agreeing with non-Biblical creeds. Young Oon Kim, one of the leading theologians of the Unification church puts it this way,

"It is surprising to see how the ecumenical creeds of the 4th and 5th centuries indirectly but decisively influenced the Christians' understanding of Jesus and their perspective of the New Testament. Instead of relying on the Scripture alone, conventional churchmen interpret them in light of the dogmas of Nicea and Chalcedon. Since these church councils defined Jesus Christ as the eternal Son, who is consubstantial with the Father and very God of Very God, laymen examine the New Testament from that perspective."<sup>60</sup>

"Jesus , as a man having fulfilled the purpose of creation, is one body with God. So, in light of his deity, he may well be called God. Nevertheless, he can by no means be God Himself. Jesus received his divinity through his perfect relationship with God the Father. God wants us as His children to be even better than Himself.<sup>61</sup> Divinity is what God wishes for all of His children.<sup>62</sup>

#### THE MISSION OF JESUS AND ITS CONSEQUENCES:

As has been stated in the section above Jesus came to restore the position of the first Adam. In the Garden of Eden the fall consisted of both a spiritual fall and a physical fall. Both God the Father and Jesus His true son planned to bring salvation for all of the fall. From the time of the fall in the garden God had been preparing for complete restoration at the time of Jesus.<sup>63</sup> The foundation had been carefully established through the history of the Israelite people. The suffering of

the Jewish nation, both in Babylonian captivity and at the hands of invading armies had paid the necessary indemnity.<sup>64</sup> At the time of Jesus' birth the world stood on the brink of complete restoration.<sup>65</sup> But complete restoration did not happen. Jesus' mission was a "failure." Jesus had to resort to a secondary plan because of his rejection and crucifixion by the Jewish people.<sup>66</sup> Why was Jesus forced to give up his original plan and what is it that he actually accomplished?

A largest portion of the blame for Jesus' failed mission must rest on the shoulders of John the Baptist.<sup>67</sup> Part of the foundation that Jesus needed in order to accomplish the restoration of creation was the successful ministry of John the Baptist. John was to fulfill the role of Elijah, the forerunner of the expected messiah. From the Old Testament we read that Elijah the prophet would be sent, "before the great and terrible day of the Lord comes. And he will turn the hearts of the fathers to their children and the hearts of the children to their fathers." (Malachi 4:5-6) This prophecy clearly predicts that the messiah will restore the foundation of the family after the prophet Elijah appears. The Jewish nation would be unwilling to accept anyone claiming to be the messiah unless Elijah had first reappeared.

The birth of John the Baptist had been accompanied with spectacular signs. John's father had been struck dumb after seeing a vision. The people of the surrounding area knew that John would be something special. When he began his ministry

time had the Old Testament prophecies but they misread them and crucified the messiah they were suppose to follow. Instead of reading the scriptures with expectation as was intended they read them too literally. "In order to accept Jesus as the Son of God, they would have had to disregard their 4000 year old tradition and throw their Bible away. But no one was willing to do that."<sup>74</sup> Unificationists are emphatic, "Jesus did not come to die on the cross."<sup>75</sup>

Did the crucifixion accomplish our complete restoration as most Christian churches have believed through the centuries? No! If Jesus had completed our salvation, as some believe, why are things still so bad? If everything was accomplished on the cross why does Jesus have to return again? All of these questions are answered in the Divine Principle. The Unification church believes that,

"the work of Jesus was left incomplete because of his crucifixion. Jesus had prayed: 'Thy kingdom come...on earth, as it is in heaven.' It was God's plan (and Jesus was about to carry it out before he was crucified) that Jesus marry a perfected bride, give birth to perfect children and establish the Kingdom on Heaven on Earth. This would have restored the Four-Fold-Foundation. Because he was crucified, Jesus could not carry out this plan."<sup>76</sup>

When Jesus realized he was going to be killed he changed his plans in order to accomplish as much of the restoration of creation as was possible. Jesus decided at the transfiguration to alter his plans and willingly suffered a miserable death in order to obtain spiritual restoration for all mankind. Jesus,

Lord crucified and buried and they were completely demoralized. Then, after a short period of time, they came forth triumphant, boldly proclaiming their faith. The reality of the resurrection is the most logical explanation of this sudden transformation.

Theologically, the resurrection confirms the essential Principle of the universe, the duality of nature. Man is made of mortal flesh and immortal spirit. Man's physical body was created from the very beginning to die but his spirit was created to live forever.<sup>80</sup> The spirit of Jesus had to live again after the death of his body.

Providentially, the resurrection was necessary to overcome the setback and failure of the crucifixion. Things looked very glum after the death of God's only Son. The forces of Satan felt they had won. The reality of the resurrection confirmed the principle that God's will is moving forward in history, it is unstoppable.

The resurrection of Jesus was definitely spiritual, not physical. The oldest Scriptural account of Jesus' resurrection is from Paul's writings and he mentions only visions of the risen Christ. The rest of the Biblical material concerning Jesus' resurrection comes from the Gospel accounts which are filled with such numerous discrepancies that they can hardly be relied upon to give us the true story.<sup>81</sup>

If Jesus rose again spiritually what happened to his body? The Unification church has several suggestions. Joseph of Arimathea may have had second thoughts about having a condemned

corpse in his family tomb and could have secretly removed it. As the Jews have long suggested it is possible the disciples could have stolen the body. Jesus' body could have been thrown into a criminal burial pit by his executioners.<sup>82</sup> The body disappeared but the resurrection event doesn't need the body.<sup>83</sup>

Jesus' actual body was delivered over to Satan as part of the condition of indemnity to save all mankind.<sup>84</sup> The Jesus Christ that the disciples saw after the resurrection was not the same Jesus that they had known before the crucifixion. After the resurrection Jesus was a new being outside of the bounds of space and time. This is how Jesus was able to move through a locked door in the upper room where the disciples were gathered. This is how Jesus vanished after making himself known to the disciples in Emmaus. This is how Jesus rose up into the clouds as his disciples stood and watched.

Along with resurrection, eschatology contributes to the Christology of the Unification church. Although it would be possible to classify the Unification eschatology as Adventist, that classification would require interpretation. Like most Adventist groups, the Unification church proclaims that, "today is the last days," and they can "prove" it.<sup>85</sup> The return of Christ and the coming of the Kingdom of Heaven to Earth will be revealed at any moment.<sup>86</sup> Unlike most adventist groups, the Unification church believes that Christ is already alive on the earth and that the coming of the Kingdom of Heaven to Earth is already in process. The positive identification of Christ among

reaction. I am deeply concerned about this movement. It could be the most dangerous new movement of our day. It will not disappear with Rev. Moon's death. Its theology is prepared to flex to the changes of the future. Rev. Moon cleverly selects his words. He has avoided publicly equating himself unequivocally with the new messiah predicted in the Divine Principles. He is keeping the "messianic secret" carefully and states that there are 120 living persons who could be the messiah.<sup>91</sup> He says this despite the fact that most all of his devoted followers boldly proclaim him as the new Christ and their Lord. His Christologic understanding allows for this, "Christ" is only the title given to the God-appointed great leaders of human history, which is what Rev. Moon hopes will be his destiny.

I believe that the Christian church's main opposition to the Unification church should be on theological grounds and not by resorting to name calling. Christology and Eschatology are the two most obvious areas to challenge the Unification church on. These areas clearly remove the Unification church from the arena of Christian inter-denominational unity to the arena of inter-faith distinction but dialogue.

Rev. Moon suggests that Jesus would respond like this to his work,

"Do you think Jesus will say, 'God, that man is wrong; take him away. We don't need his help. He is a blasphemer. I am the Truth, and I am the life, and nobody can come to

(God) but by me'? Would Jesus criticize me like that for trying to do his work? No, even Jesus will say, 'God bless him...his success is my success. God please...go down and inspire Reverend Moon and let him accomplish as much as he can in his lifetime.'"92

I believe Jesus' response will be much different than Rev. Moon anticipates. This movement has a strange appeal for people and I feel deep within that there is a deeply sinister quality about it. I would even call it Evil with a capital E. Jesus' warning about those who would come, "in my name saying, 'I am he!' and...lead many astray"(Mark 13:6) indicts Rev. Moon and his movement directly. Everyone has to choose in whom they will believe. I will continue to choose Jesus Christ as my one Lord and sufficient Savior.

*A well-needed valuable work.*

1. Park, p.35
2. In this paper it will be impossible to explore these traditions in depth
3. Park, p36
4. Encyclopaedia of Religion and Ethics, p 441
5. Unification Theology, p. 3.
6. Park, p. 38. also interesting is the Tangun myth. In this myth Whan-ung, son of Whan-in (Hananim), desired to descend to earth. His Father allowed him to go and rule the people of the earth from a mountaintop. Whan-ung, responding to the wishes of a bear-woman who had become a woman, "incarnated into a man for a moment," married the woman, and a son was born between them.



7. Unification Theology, p. 4.
8. Clark, p. 27.
9. Encyclopaedia of Religion and Ethics p. 332.
10. Unification Theology, p. 5.
11. Encyclopaedia of Religion and Ethics, p. 13.
12. Kang, p. 7.
13. Park p. 105.
14. Unification Theology, p. 6.
15. Park, p. 154.
16. Park, p. 154.
17. Unification Theology, p. 13.
18. Barker, p. 38.
19. Unification Theology, p. 19.
20. New Hope, p. V.
21. Barker, p. 38.
22. New Hope, p. V.
23. Unification Theology, p. 20.
24. New Hope, p. VI.
25. New Hope, p. VI.
26. Lifestyles, p.166.
27. Lifestyles, p. 169.
28. Lifestyles, p.170.
29. The New Future, p. 146.
30. Sontag, p. 126.
31. Christianity Today, p. 51.
32. Divine Principles, p. 9.

33. Divine Principles, p. 131.
34. Divine Principles, p. 10.
35. Divine Principle, p. 135.
36. Divine Principle, p. 16.
37. Unification Theology, p. 48.
38. Divine Principle, p. 20.
39. Divine Principle, p. 28.
40. Divine Principle, p. 25.
41. Divine Principle, p. 41.
42. Unification Theology, p. 76.
43. Divine Principle, p. 66.
44. Unification Theology, p. 123.
45. Divine Principle, p. 104.
46. Divine Principle, p. 103.
47. Divine Principle, p. 103.
48. Divine Principle, p. 190.
49. Divine Principle, p. 223.
50. Unification Theology, p. 233.
51. Unification Theology, p. 197.
52. Divine Principle, p. 212.
53. Unification Theology, p. 191.
54. Virgin Island, p. 101.
55. Divine Principle, p. 210.
56. Divine Principle, p. 46, 206.
57. Unificationism, p. 336.
58. Divine Principle, p. 209.

59. Ten Theologians, p. 184.
60. Unification Theology, p. 129.
61. The New Future of Christianity, p. 28.
62. Divine Principle, p. 206.
63. Divine Principle, p. 140.
64. Divine Principle, p. 396.
65. Ten Theologians, p. 100.
66. Ten Theologians, p. 101.
67. Divine Principle, p. 162.
68. Divine Principle, p. 159.
69. Unification Theology, p. 151.
70. Divine Principle, p. 160.
71. Virgin Islands, p. 99.
72. A Time For Consideration, p. 185.
73. Unification Theology, p. 163.
74. The New Future, p. 90.
75. Divine Principle, p. 144.
76. A Time for Consideration, p. 186.
77. The New Future of Christianity, p. 32.
78. Divine Principle, p. 217.
79. Unification Theology, p. 171.
80. Divine Principle, p. 168.
81. Unification Theology, p. 168.
82. Unification Theology, p. 174.
83. Divine Principle, p. 116.
84. Divine Principle, p. 510.

85. Divine Principle, p. 119.
86. Unificationism, p. 338.
87. Virgin Island, p. 108.
88. Virgin Island, p. 128.
89. Divine Principle, p. 134.
90. "Christian Century, p. 448.
91. A Time for Consideration, p. 197.
92. Sontag, p. 145.

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Excellent bibliography

the prepared grant is to coordinate  
the bibliography alphabetically - i.e., list  
with Moon, New Hope, and  
New Hope See Moon.

12.13

16

~~In concluding~~

last Monday's ~~was~~ examination of ~~the~~ <sup>the</sup> best known,  
and least respected Asian Independent Church - the Unification Church  
(officially The Holy Spirit Association for the Unification of World Christianity) -  
depended on testimonies, both ~~for and~~ and against, and  
an objective look at the personal history of Mr. Moon.

Today I must be more analytical.

First, a brief look at the Theology of the Unification Church.

Second, an attempt to analyze its appeal.

And a conclusion • a warning.



Unification Theology - two preliminary observations.

1. Its principle of authority: continuing revelation.

As we have noted, Unificationists contend that their Theology derives from the Bible. But ~~the~~ not the Bible as interpreted historically thru the orthodoxies of Catholicism or Protestantism, but the Bible as definitively interpreted through Mr. Moon's direct revelation, the Divine Principle.

The Divine Principle is not just a commentary on the Bible; it is itself a direct revelation. The validity of continuing revelation, with equal status to that of the Bible is a recurring theme, stoutly defended by Unification Theologians. To quote Mrs. Yung-Sun Kim,


"The Bible does not maintain that it is the final revelation." She proves it by John 16:12 ff. "I have yet many things to say to you... When the Spirit of truth comes, he will guide you into all truth." She ~~also~~

advances a triple-stage theory of revelation - (1) O.T., (2) N.T. and (3) Divine Principles, and cites the famous words of John Robinson to the Mayflower Pilgrims - "Remember.. God has always more light to shed from His Word" - as if that meant "God always has more light to add to his word."

Unification Theology  
N.Y.: H.S. Amco. V.S. - 1950

Unification Theologians take the concept of continuing revelation seriously enough, that unlike ~~some~~ as they often argue: their ~~theory~~ <sup>is</sup> that unlike their followers who take the Principles as completed revelation, that there is that after the present "black version" may come a "golden version" <sup>Richardson - p. 100 f. (Time, in Consideration)</sup>.  
2. Its theological methodology: a combination of one-way hermeneutic (the Bible interpreted by the Divine Principle), - a pseudo-science.

Unification Theology makes much of its scientific ~~base~~ foundations & concern. It has mounted <sup>eight</sup> impressive <sup>International Conferences on the Unity of the Sciences</sup> ~~consultations on Religion & Science~~ from Korea to Europe to the U.S.A., and always manages to persuade some unwary Nobel prize-winners in the physical sciences to add prestige to the gatherings: <sup>These are</sup> and sponsored by one of the church's blandly named cover-organization "The International Cultural Foundation Inc."


The theme is the unity of the sciences - meaning unity of physical science and religious science, with the symbol  denoting the ultimate meeting of ~~in agreement~~ the subjective (religion) & objective (science) - in perfect agreement.

The Third Int. Conf. on Unity of Sciences, 1974, had as its honorary chairman Lord Adnan, Chancellor of Cambridge Univ. a Nobel laureate himself. 16 other Nobel prize winners were on the program. The 8<sup>th</sup> ICUS was chaired by Sir John Eccles, and one of its 4 major committees was chaired by Walter Kauffmann, Stuart Prof. of Philosophy at Princeton Univ.

The findings of such conferences are invariably inoffensive - they affirm, for example ① "That scholar & scientist should search for absolute values."

② They ~~deplore~~ <sup>deplore</sup> naturalism, racism + prejudice; and affirm human unity.

③ They affirm the value of science, and moral responsibility -  
All this is the affirming motherhood + apple pie - but in putting their names to these resolutions, these eminent scholars ~~but in so doing, manage to clutter~~ <sup>but in putting their names to these resolutions, these eminent scholars</sup> the later scientific statements <sup>made by</sup> the unification club with a veneer of credibility. (See pamphlet "ICUS, Into the 80s", 1982)

But the Unification Movement's own starting point in its scientific presuppositions which preface its theology is "pseudo-science" (the description is not mine, but that of a sympathetic critic: Herbert Richardson, prof. of Theology, U. of Toronto, in Proceedings of the Virgin Islands Seminar on Unification Theology, Barnstaple, 1980, p. 26!) that pseudo-science is derived from oriental cosmology - the polarity of God (as male & female) in the familiar cosmological pattern of the Book of Changes . (cf. feminist theology).

Unification Church theology invariably begins with "the principle of creation" - "based," as Mrs Kim remarks "on the universal fact of polarity of the Biblical record, (Gen. 1:2)." (p. 53). In other words, it reasons from creation (the world, & man) to the nature of God. Christian theology, in the Reformed tradition, begins with the Word - the written word which speaks of God as creator; & the "living Word," Jesus Christ, who reveals God as Father, & Sonship. So it is, in essence a theology based not on Scriptural revelation but on its own faulty view of nature & man. (See Y Sun Kim: Unification Theology, (p. 54).)

Unification Theology - some comparisons.

Let me add to those preliminary observations on the principle of authority, and the methodology of Unification Theology, some helpful comparisons, which others have made.

Mrs Kim, for example, says that

1. It is a theology of feeling, like Schleiermacher's. Love is <sup>the</sup> ~~the~~ supreme virtue. "It is not so much what we think but how we feel that makes [us] truly human". (p. 66. Unification Theology, 1950)

2. It is a theology of a limited God, like Process Theology. God is not all-knowing, and not almighty. "His power is far greater than man's", but it is limited by the fact of his own pliancy - <sup>his</sup> relatedness to nature and to humankind is a limitation embedded in his own essential being. "Man was created in such a way that he can restrict God's purpose... But God will ultimately triumph; However - what God wills to happen may not happen because man's free will can block it."

And Dr. Herbert Richardson adds three other comparisons. - (in D. Bayart - H. Richardson, A Time for Consideration: A Scholarly Appraisal of the Unific. Ch., N.Y.: Mellen, 1975 pp. 133-140) / "A Brief Outline of Unific. Theology"

4. It is a theology of sanctification, like Wesleyanism. The human race can achieve perfection, sanctification - not just the imputed righteousness of Christ, but achieved righteousness - it actualizes Wesley's ideal of in perfection, i.e. "to be fully devoted to God and to express that faith in every act."

3. It is a federal theology, like Calvinism. It teaches that there are 2 families of mankind - a fallen humanity and a redeemed humanity. Human history, moreover has 3 stages ① original goodness, as created by God, ② fallen sinfulness through the sin of its first federal head, Adam, and ③ restored goodness through a second federal head, the Messiah.

(Note - properly Trenaux, not Augustine)  
same Richardson, but 5

5. It is an Augustinian Theology, Augustine taught that the original sin of Adam & Eve was sexual - self-centered sexuality, or concupiscence. Unification Theology agrees. The sin was sexual - the archangel, Satan, originally intended to save mankind, instead sexually seduced them, ~~first~~ (as Trenaux suggests) in one of the earliest & attempts to explain the fall - see Virgin Isled Semiar, D Bryant ed. 1980. p. 56)  
Augustine is actually more careful - Adam & Eve fell by prideful disobedience - and the sexual nature of sin, lust, came as a result of the fall. (p. 56)

The unification chch, however, adds some strange twists to this note of sexuality as a factor in original sin. It says that the wrong kind of sexuality (self-centered sexuality) was the cause of the fall; the cure of sin and the way of salvation must also be through sexuality - but the right, not the wrong kind of sexuality (God-centered sexuality (See H. Richardson, in D. Bryant & H. Richardson, A Truth Considered p. 11.)

So we might agree with <sup>Warren Lewis</sup> ~~Richardson~~, pp. 178 ft. in A Time for Consideration) that Unification Theology is a bewildering blend of orthodoxy + heresy ("but is it 'orthodox heresy' or 'heretical orthodoxy'?" he asks) - a composite of "Presbyterian missionary preaching, Methodist holiness, & Pentecostal charisms on the Christian side, with Taoist metaphysics, Confucian filial piety + ancestor worship, & <sup>Maitreya</sup> Buddhist expectation of a coming Messiah, on the pagan.

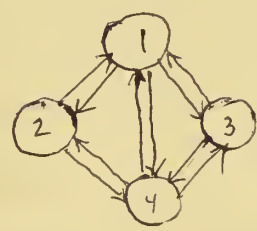
# Doctrines of the Unification Church

## 1. The Doctrine of God.

Trinity is not essential to the Unification Chd's doctrine of God. Oversimplifying, I would say that two and four are mathematically more basic to ~~the~~ that theology than one and three. God is not so much one in three, as ~~two~~ essentially two, and eschatologically 4.   
 The 3 - is the line between - the mutuality.



I have already noted the emphasis on God as two - the basic polarity of all reality and of God as "the foundation of being". He is two: - yin and yang; li and ki (matter & spirit), male & female. But the "divine principle" for which the book is named is four - "the four position principle". You can understand it only in diagram: -



Now you can fill the circles with different name - that always the ideal of reality is a four-fold position: - all interacting, "giving & taking" as ~~them~~ would say

- A. Abstract    1. Origin    2. Subject    3. Object    4. Union (abstr.)
- B. Theological    1. God    2. Holy Spirit    3. Jesus Christ    4. Mankind

The 4.

Note that the Trinity is not ideal. It is incomplete without a human family. The true parents of mankind are Jesus (2<sup>nd</sup> Adam); + H.S. (2<sup>nd</sup> Eve) - but mankind failed.

- C. Creational    1. God    2. Adam    3. Eve    4. Children.

Thus God becomes the grand-father of Cain, Abel, Seth - "to the delight of his fatherly heart" (Lewis - p. 153)

② Christology - the doctrine of the Christ (Messiah).

This is the central doctrine of Christianity, the key - and it is also the most critical doctrine in arriving at any Christian understanding of Morn's theology. What everyone wants to know about him is - "Does Morn claim to be Jesus Christ?"

Dr. Herbert Richardson, who is Prof. of Theology at St. Michael's College, Univ. of Toronto, who calls himself "a Presbyterian by denomination and a Roman Catholic by sensibility and spirituality", - I pray not only to Jesus but also to the Virgin Mary.. " (Hermeneutics • Unific. Theol., D. Bryant D. Foster, 1980. p. 4 f.) -

and who is one of the more analytical but also more sympathetic of theological scholars who study and dialogue with the Unificationists, describes his encounter with Mr. Morn. "I don't have any beliefs about Rev. Morn. It's more the Unification movement and theology that I like. But I don't have any problems with Rev. Morn either. At the Unification Seminary I had a chance to speak with Rev. Morn, so I said, 'Rev. Morn are you the messiah?'"

"He replied, 'Dr. Richardson, I'm going to answer your question. But first we have to know what the messiah is. The messiah is someone who strives with all his heart, his soul, his mind, his will, to build the Kingdom of God on earth, to do the will of God on earth. I try to be the messiah; you should try to be the messiah too; we should all try to be the messiah."

"As he said this I thought, 'I see. This is the O.T. concept of messiah as a community of righteous people.'

"The idea that God wants us all to be messiahs, that is, 'Christ to our neighbors' is part of the Christian tradition. For example, Luther said it. So, I don't see the Unification Church as a new movement, rather, I see it as a renewed movement within the church." ~~##~~ (ibid p. 6)

Now whatever Dr. Richardson thinks Luther meant by the remark that we are all to be "Christ to our neighbors" - he did not mean that we all are "the Messiah", nor does ~~Mr.~~ <sup>Ms.</sup> Morn use the term Messiah of himself in so loose & general a way.

What Unification theology does with its own concept of "the Messiah" is to diminish and demean and downgrade Jesus Christ in a totally unacceptable way, Theologically, Biblically and historically, and it does so with considerable help from modern Bible critics, and from some ~~the~~ liberal theologians.

1. In the first place, its <sup>(i.e. the Major Church's)</sup> ~~Christ~~ Jesus is not the incarnate Second Person of the Trinity.

He was the "anointed agent of God", but not God incarnate (Kim Yong-On, Liberation Theology, p. 187). Mrs. Kim Yong-On, for example, in her Liberation Theology refuses to admit that the N.T. ever calls Jesus God. She admits that three Bible passages do so (Heb. 1: 8-9; John 1:1, and John 20: 28) but dismisses these as "later period" writings. Again, she says, it is his humanity that is to be emphasized - and does not recognize either a Virgin Birth or a physical resurrection. (pp. 185; 194 ff.) His life is "somehow divine", but only in the sense that any "man who has attained the purpose of creation would assume the divine value of God." (as the Divine Principles, 1973 p. 206, puts it).

Plus, of course, effectively denies the Trinitarian nature of God. Unification theology has a sort of functional trinity, not an ontological trinity. (p. 188) God has a "trine nature" as "creator, redeemer and inspirer", corresponding to Father, Son and Holy Spirit, but these are not "three persons in One God".

2. In the Second place, Jesus is not only not God, he is a failure as Redeemer. To put it bluntly, the Jewish Christ, Jesus, failed; which is why God in our time turned to a Korean Christ, Moon, to complete the work of salvation.

Abn Moon is very evasive about his claims to be a second Jesus Christ, as ~~we stated in his~~ at least in print. But even in the authoritative Divine Principles the inference is inescapable, ~~The first~~ ~~English~~ ~~edition~~ of 1960 though the claim has somehow ~~become~~ been watered down between the <sup>English</sup> ~~first~~ ~~edition~~ of 1960, and the new ~~edition~~ version of 1973.

The first version ~~is~~ refers to <sup>the second Christ</sup> him, as the Lord of the Second Advent, and by a kind of dispensational chart of historical numerology <sup>(the crossing junction between good & evil)</sup> \* (see p 17a) fixes the date of his <sup>arrival</sup> at the year 1960 in the <sup>country of</sup> <sup>520</sup> Korea. <sup>(The first version refers only to "the East", the second version locates it firmly in Korea - ~~be~~ ~~as~~ ~~outside~~ of Mr. Moon)</sup> It is rather difficult to find anyone in the Unification Church ~~or anywhere else~~ ~~for that~~ to whom that could possibly refer.

This is all best understood in terms of the "three blessings of Gen. 1:28, as interpreted by Moon. Man is created, he said, for three blessings. -

① The first is to be fruitful, which means to become perfect, i.e. with both body and mind centered on God. "Such a person could be said to possess deity", like Jesus. This was God's intention for Adam, but Adam + Eve failed to ~~center~~ center their bodies on God - and were seduced by Satan. The first failure was Adam's.

② The second blessing is to multiply, and is fulfilled when a perfect man and a perfect woman ~~mate~~ mate and have children in that original sin. ~~Jesus~~



### Unification Numerology (based on number 40)

- ① Adam to Abraham. 2,120 yrs.
- ② Jacob to Jesus - 1,930 yrs. (≠ 2000)
  - Jacob - Moses - 400 yrs. of slavery.
  - Moses to Saul - 400 yrs. under the Judges
  - Saul to Solomon - 120 yrs. United Kg.
  - Solomon to Captivity - 400 yrs. of divided Kg.
  - Exile to Babylon - 70 yrs.
  - Return to Jerusalem - 140 yrs. (3 stages)
  - Preparation for Messiah - 400 yrs. - intertestament

- ③ Jesus to 2<sup>nd</sup> Advent - 1,930 yrs, ≠ 2000.
  - Jesus to Augustine - 400 yrs. of Roman persecution
  - Augustine to Charlemagne - 400 yrs. under Chh. Patriarchs
  - Charlemagne to div. of Empire - 120 yrs. of United Eur. Emp.
  - Divided Europe - 400 yrs. of Ch. Division (E. + W.)
  - Captivity of the Papacy - 70 yrs.
  - Papal return to Rome - 140 yrs.
  - Preparation for 2<sup>nd</sup> Advent - the Reformation.

When Adam & Eve failed to fulfill the first blessing & be perfect, Jesus was sent to complete the task. He was perfect, and accomplished that much of God's original intention - he accomplished the first blessing - but he failed to fulfill the second. Though no fault of his own he ~~was~~ was killed before he could marry - and produce children without original sin. So Jesus, though he was better than Adam, was in the end a failure. At least he achieved spiritual salvation - but he failed to achieve the physical salvation of the human race.

- ③ The third blessing was to have dominion over the environment (creation). This is fulfilled when a perfect man or woman enters into a God-centered relationship with creation.

- Joe Tully, in "The Principles of Creation Lecture" Proceedings of the Virginia Islands Seminar on Unification Philosophy, D. Bryant, ed. Berryton, 1980 p 15.

## The Appeal of the Unification Church

Given the obvious heresies in the movement, from the standpoint of orthodox Biblical interpretation and church tradition, and the bizarre elements in its scientific and historical presuppositions — what has made the "Mormons" so successful in their appeal to young people in Korea, and more recently in Japan and the USA in particular.

Harvey Cox of Harvard, something of a stormy petrel and head setter on the contemporary, up-to-the-minute Christian religious scene — though like all head-setters, already a little out of date — had a very perceptive article about the Mormons in Christianity and Crisis about 5 years ago — (Nov. 14, 1977, pp 258-263). He called it "The Real Threat of the Mormons;" and subtitled it "Something for Nothing".

He recalls "one of those notorious Mormon weekend workshops" which he attended, out of curiosity, in Boston. He lectures, he said "one course at Harvard on new religious movements and another on heresy, and the Mormon movement seemed to be a fine example of both."

The first lecture was just "a taste", it was explained, — mainly that "we can no longer perpetuate the division between science and religion, but that religion must be brought up to date in order to meet the intellectual and social challenges of the modern world." Few would quarrel with that. He added in closing, "that although in some movements one goes off to meditate alone in order to meet the divine, here, since people are created in the image of God, we meet the divine by meeting each other." That was the first lecture.

The second lecture was more than he could take - <sup>after</sup> 2 1/2 hours of "the negative and positive valences of atoms, the feminine and masculine aspects of plants & animals; the need for a new development in the; the pattern of Creation - Fall - Restoration - Last Days - Resurrection; the duality of God's being" - he gave up all hope the lecture would ever end. He began to wonder whatever could appeal to anyone in all of this.

But as the sessions wore on, he began to sense some of the reasons for its drawing power. - he says its appeal is three-tiered.

① It has a theological appeal - at three levels, he says.

• It claims to be Christian, but challenges the to become a wider, universal religion. "I have no doubt," he writes, "that at the core of Unification's appeal to many young people is its claim to permit them to remain Christian but to subsume the particularity of Christianity in a larger and more comprehensive world faith." It does not condemn other faiths, it absorbs them - [like a sort of baptized Hinduism] Unification offers answers ~~to~~ <sup>to</sup> an appealing 20<sup>th</sup> c. dream - global religious pluralism. [Cf. Bahai].

② It has a scientific appeal.

It is "presented not just as an authoritative religious teaching but as a system of ideas substantiated by modern science. Cf. Teilhard de Chardin. Frank acceptance of evolution, ... a fascination with "inside + outside of all phenomena" as in oriental cosmology. "Young people want to find a single holistic approach to all questions." They don't like the reality divided into religious and scientific. ~~There~~ are polarized between religious expense + social issues - hence relation of theology + science untouched as to the process theologians.

③ It has a great socio-political appeal, ~~combined~~ a mandate to build the kingdom and restore the family as the true base of a guided social order.

"It is a 'social gospel', says Cox... based on a ~~millennial~~ millenarian assurance that we are now living in the last days [and a firm conviction that we are now living in the last days.]" The key institution to social reform is the family "since it forms the link between the individual and the larger institutions of a culture." Thus, says Morn, is the only hope against communism.

- The process:
- ① purify yourself
  - ② join the family
  - ③ change the class, nation, nation + the world.

"The real challenge", says Cox, is not anti-communism, but "that Unification presents to idealistic young people a social vision aimed at peace, racial amity, ecological balance and economic justice based on symbols drawn directly from the biblical sources they have heard since they were young and from the American civil religion that still despite Vietnam, Watergate and all the rest maintains a grip on their imaginations."

This - not the brainwashing is the appeal, says Cox. But the psychological and physical manipulation is there - and it is dangerous. The steps. (I.e. Hershkovitz, Service, Sin & Scholarship, The Politics of Rev. Moon + the U.C. Cambridge: MIT Press, 1978. pp. 235f.

- 1) A personal, friendly contact. "There are a lot of lonely people walking around."
- 2) An invitation to an introductory lecture at a Unification center - not always identified as "Moon" - may be "New Education Development", "Collegiate Association for the Research of Principles" (As confusing as the Peace Movement).
- 3) Week-end workshop at a secluded retreat. Hearty fellowship; heavy schedule; little sleep. 6 to 8 hours of "mind-numbing therapy". Call to further commitment.
- 4) About 1 in 4 sign up for the next step - week-long seminar. At the end, exhausted, attracted by feeling of being ~~and~~ cared for; mind blown - they sign up for full-time membership.
- 5) Once in:
  - : warned against contact with parents - "temptation of Satan"
  - : will lose their souls if they leave.
  - : give possessions to the church.

X

# Theological Uproar in Unification Church

## Rev. Moon Recognizes Zimbabwean as His Reincarnated Son

By Michael Isikoff  
Washington Post Staff Writer

Every night last fall, students at the Unification Theological Seminary would gather for the latest revelations from the land of the dead. A senior named Charles was hearing voices—"channeling," it was called—and relaying startling messages: Heung Jin Nim Moon, the late son of the Rev. Sun Myung Moon, was speaking from the "spirit world," watching and judging them.

Then last November, the sprawling 230-acre campus in Upstate New York was abuzz. The moment had arrived, seminary officials proclaimed: "Lord" Heung Jin Nim, killed in a 1984 car crash at age 17, had come back, reincarnated in the body of a visiting church member from Zimbabwe.

"About mid-November, I was told there was a black brother from Africa who had been prepared by Jesus . . . and that Heung Jin Nim had assumed his body," said Dick Richard, a former seminary student who recently left the church. "It obviously scared a lot of

people there . . . but they went along with the whole thing because it came from Rev. Moon, the Messiah."

In the months since, the Unification Church has experienced what some members believe is the most momentous spiritual event in its 34-year history. The appearance of the young Zimbabwean—apparently accepted by Moon as the reincarnated soul of his dead son—has sparked a theological uproar among Moon's followers, generating new debate over the direction of his controversial movement.

Among those most troubled are political groups and journalists who have aligned themselves with—or gone to work for—some of Moon's secular enterprises. Some senior officials of The Washington Times, which was founded by Moon, have been anguished over the affair, according to sources there. While now publicly dismissing reports about the new Heung Jin Nim as "wild" rumor, Editor in Chief Arnaud de Borchgrave previously worried that the Zimbabwean might be a North Korean plant designed to discredit

See SON, A13, Col. 1

### SON, From A1

Moon because of his staunch anti-communism, according to two of de Borchgrave's associates.

"From the bottom of my navel, I don't want to know about this," said Ron Godwin, The Times' senior vice president for business and a former executive of Jerry Falwell's Moral Majority, when asked about the new Heung Jin Nim. "I know that such a person exists and that he's been preaching in the church. But I will walk a mile not to get involved . . . It's church business."

At least one issue has worried many of the paper's executives: Details are skimpy, but Bo Hi Pak, the Times president, was admitted to Georgetown Hospital for tests last year from Dec. 9 to Dec. 17, saying he had recently fallen down a flight of stairs, according to hospital sources. No injuries were found. Later, Pak underwent surgery in South Korea to repair a blood vessel in his skull, according to Times executives.

Many at the newspaper and in the church, although they have no firsthand knowledge, believe the Zimbabwean is responsible for Pak's injuries. Kate Tsubata, a church member, said she attended a lecture in January by a church elder who referred to Pak's having been beaten by the reincarnated Heung Jin Nim. "There are a lot of people around here who would like to do to this guy what he did to Dr. Pak," said a senior Times official, who asked not to be identified.

Another element to the story has created, if not anguish, then no small degree of curiosity. Four years ago, Moon married off a dancer in the Washington Ballet named Hoon Sook Pak to the spirit of his recently deceased son. The union was critical because Unification theology teaches that one must be married to ascend to Heaven, church members say. The teen-age Heung Jin Nim was single when he died.

Hoon Sook Pak, who has since taken the name of Julia Moon, is the daughter of Pak, the Times president. The arrival of the Zimbabwean last fall set off speculation within the church. Would Julia Moon live as the wife of the new Heung Jin Nim?

"There was quite a bit of talk about that," said John Raineri, a member of the church for 12 years and a photographer at The World and I, a sister publication of The Washington Times. "People wanted to know."

But the new Heung Jin Nim soon addressed the ticklish issue directly. Since the Zimbabwean's body was merely the instrument of Heung Jin Nim's spirit, there was no need for him to cohabit with Julia Moon. "I'm not for her," the Zimbabwean explained at a San Francisco ceremony, according to Raineri. "I'm not destined for her."

Much more about the new Heung Jin Nim is mysterious. Even his original name, what passport he carries and his whereabouts (he is believed to be in either South Korea or Zimbabwe)



BO HI PAK

... injuries raise questions

church literature and accounts from church leaders. "When the guy came to America, Mother and Father flung their arms around him and hugged him . . . Rev. Moon has absolutely accepted him as his son."

Since the fateful encounter with Kwak, the Zimbabwean, having taken the name of Heung Jin Nim, has toured Europe, the United States and South Korea, preaching about world peace, Adam and Eve, and the "Divine Principles." He has presided over church ceremonies of confession, admonishing the faithful for their sins. One unfaithful husband was ordered to stand and kiss his wife in public for 20 minutes straight.

He appears to have enormous stamina. "The guy talks nonstop," said photographer Raineri, who saw the Zimbabwean in a circus tent on campgrounds outside San Francisco. "I've seen him speak for three days straight and he doesn't rest the whole time."

He wears pastel-colored Oriental robes, speaks perfect English and has a great booming laugh. He appears to know not a word of Korean. Sometimes, he gets political. A Heung Jin Nim prayer sheet distributed within the church calls on members to pray that the 1988 elections "favor TP" (True Parent) and for the American Freedom Coalition, a Moon-sponsored political lobbying group, which has been promoting a pardon for Oliver North.

While causing great excitement within the church, the Heung Jin Nim "reincarnation" has taken some further strange twists. In some of the ceremonies, the new Heung Jin Nim has reportedly gotten rough, slapping or hitting some church members, according to present and former church sources.

Dick Richard said he saw one student with a black eye shortly after seeing the Zimbabwean. Tsubata tells of a friend who recounted being slapped repeatedly, 10 or 12 times. "He described them as stinging slaps to the face, causing him to see

available for comment, according to his office. "It's a sensitive matter," said Pak's son, Jonathan Pak, yesterday. "It would be totally inappropriate for me to comment one way or another."

Since the incident, Pak has rarely been seen around The Washington Times. He attended the office Christmas party two days after his release from the hospital and had to be led around the building by an aide clutching his elbow. "He literally couldn't walk without assistance," recalled Kirk Oberfeld, managing editor of Insight, a national weekly magazine published by The Times. "He was dizzy; his equilibrium had been affected."

When asked about his health then, Pak was mum. "It was very clear he didn't want to talk about it," Oberfeld said. "He just said, 'I'm not feeling terribly well.'"

Pak returned to Korea, where, according to sources at the newspaper, he was hospitalized once again, undergoing head surgery. He returned to The Times, smiling and ambulatory but somewhat weaker and subdued, on Friday, March 18. Times officials put up a big "Welcome Home, Dr. Pak" banner in their auditorium, and Pak spoke for about 10 minutes, telling the assembled he was making a "rapid recovery." The next day, a Saturday when the newsroom is mostly empty, Pak and Moon arrived at The Times together, touring the newsroom and offices.

More recently, reports of the Zimbabwean's roughness have tapered off. When Raineri attended the ceremony in San Francisco, he said, the new Heung Jin Nim did little more than grip people by the shoulder.

"I believe he must have gotten some word from Father to lay off the physical thing," said Raineri.

John Rees, a co-owner with de Borchgrave of Early Warning, a private intelligence newsletter, said he first learned about the Zimbabwean around Christmas and quickly called it to the attention of the Times editor in chief.

"His attitude was primarily one of concern that it would make the paper look ludicrous," recalled Rees about his conversation with de Borchgrave. "He immediately came to the conclusion that Heung Jin Nim was a plant by the North Koreans."

"That certainly occurred to me," said de Borchgrave this week. "The North Koreans have had a very strong presence in Zimbabwe since day one."

But, in a telephone interview from Paris, de Borchgrave emphasized that he has since dismissed the entire matter as nothing more than unconfirmed rumors. "It just sounds so ridiculous," said de Borchgrave. "This nameless Zimbabwean—that strikes me as suspicious right there . . . I've asked people, 'Who the hell is this Zimbabwean?' and nobody can tell you."

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what he did to Dr. Pak," said a senior Times official, who asked not to be identified.

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Much more about the new Heung Jin Nim is mysterious. Even his original name, what passport he carries and his whereabouts (he is believed to be in either South Korea or Zimbabwe) remain official church secrets. When Raineri tried to take pictures of the Zimbabwean in Washington last November, he said, church security officials seized his camera, saying they feared an assassination attempt.

It isn't even clear whether the Zimbabwean's exalted position is permanent. "He carries the spirit of Heung Jin Nim, but no one knows how long it will stay," said one senior official in Moon's organization.

"These are internal matters," said John Biermans, spokesman for the Unification Church, when asked to comment for this story. "These aren't things that are relevant to the public."

Nevertheless, interviews with more than a dozen church members, former church members and officials of organizations financed by Moon's businesses have established this much:

The Zimbabwean, described as a baby-faced black man of medium build in his early twenties, had been a Unification Church member for three years when he began making claims last year to hearing the voice of Heung Jin Nim. After word of these revelations spread during the summer, Chung Hwan Kwak, the director of the church's World Missions Center in New York, flew to Zimbabwe to investigate, according to Gordon Anderson, Kwak's deputy and the secretary general of the Moon-financed Professors World Peace Academy.

Kwak apparently determined that the Zimbabwean was the genuine article. "It was the way this brother had profound insights into [Moon's] Divine Principles, which is our main teaching," said Anderson. "There were insights Rev. Kwak had never heard before . . . insights as profound as Rev. Moon's."

Other church accounts are more specific. "Rev. Moon gave him [Kwak] five questions which only his son could have known about and he [the Zimbabwean] answered every one," said Kate Tsubata, quoting

Divine Principles. He has presided over church ceremonies of confession, admonishing the faithful for their sins. One unfaithful husband was ordered to stand and kiss his wife in public for 20 minutes straight.

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Anderson met the Zimbabwean last fall at a church ceremony in the World Missions Center in midtown Manhattan. About 100 church members were present, he said. Their heads were bowed as the new Heung Jin Nim walked around the room listening to each one's confession and instructing them to repent, usually by fasting and special 5 a.m. prayers, recalled Anderson.

"He did slap, but he didn't strike hard enough to hurt anyone," said Anderson, a member of the church for 14 years who holds a doctorate in philosophy of religion. "He cuffed me on the ear a little bit."

Anderson also said listening to the Zimbabwean was deeply moving. "I don't know what it was like for the 5,000 when Jesus was preaching to them," he said. "But he was very . . . inspirational."

The most sensational aspect of the Heung Jin Nim saga—dealing with Pak, the presumptive father-in-law of Heung Jin Nim's spirit—is also the murkiest. According to accounts that have been circulating within the church for months, Pak and other members of the "36 families"—the inner circle of Moon's disciples—were summoned to meet the Zimbabwean and confess shortly after his arrival last fall. No outsiders were present. None attending the session has spoken publicly.

Stories that Pak had been injured spread rapidly throughout the church, partly because of Pak's position as Moon's most loyal deputy. Questions arose as to whether the Zimbabwean was responsible. Kate Tsubata said she was inclined to be skeptical until she heard the church elder describe a meeting with the Rev. Moon in which Moon was asked about the new Heung Jin Nim's reported violence. The lecturer "then added how 'even Col. Pak had been beaten,'" said Tsubata. "He just let it drop . . . It was quite significant."

Pak is out of the country and un-

er, touring the newsroom and offices.

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But de Borchgrave acknowledges he has not pursued the question. A veteran foreign correspondent who formerly worked for Newsweek, de Borchgrave said he met with Pak in South Korea shortly after Pak's surgery and never brought the matter up. He also met with Moon. "The conversation was entirely about the future of the world, about *glasnost* and *perestroika*," said de Borchgrave.

Did he ask Moon about Heung Jin Nim? "Good God, no," he said. "There's all sorts of crazy happenings in my church—the Catholic Church—and I don't try to find out about them."

De Borchgrave did pick up the latest information circulating in church circles: that the Zimbabwean plans to start a newspaper in his native land. But, he concluded, "all of this does not affect the [Times] in any shape, matter or form."

Others are not so sure. Although nobody purports to know what higher purpose Moon has in mind, some students of his movement believe the appearance of the new Heung Jin Nim signals an upheaval in his church. According to this theory, prominent among some at the Times, "Moon is playing Mao and the Zimbabwean is his Red Guard."

Frederick Sontag, a Claremont College philosophy professor and Moon biographer, notes that even while Moon's political and business activities have expanded in recent years, his religious following has dwindled, having lost the fervor of earlier days. Sontag estimates the number of U.S. members in the church at less than 5,000, and others put the figure below 3,000.

"The church began as a spiritual movement, but in recent years, it's become sort of humdrum and dissolved into more of a business," said Sontag, who serves as the editorial director of Paragon House, a Moon-financed publishing company. "This [the reincarnation of Heung Jin Nim] has been revitalizing . . . a sort of calling back to spiritualism . . . It's really been a great phenomenon."

Cultic Studies Journal

# Cultic Studies Journal

A Journal on  
Cults and Manipulative  
Techniques of Social Influence

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## Autobiography of a Former Moonie\*

Gary Scharff

My experience as a member of the Unification Church - a Moonie - was the most exhilarating and also the most frightening of my life. At the end of my second year in the church I returned to Princeton University to resume my studies in religion. I tried to persuade a dear friend who is a professor there that religious leaders and professors should be open about groups like the Unification Church. My friend looked at me and said, "Gary it's good to be open-minded, but not so open-minded that your brains fall out." Two years later, when I left the Unification Church, I recognized the wisdom of his comment.

One of the questions that people ask after hearing about cult life is, how in the world could somebody become a member of something like that? I was probably one of the least likely people you would expect to become a member of a religious cult. But I did. And I want to address the question of how people join by referring to my own personal experience with the Moonies.

Before I tell my story, however, let me review some of the distinguishing marks that separate a cult from legitimate religions. First, a cult generally has a living leader who claims for himself either divinity or some uniquely spiritual position, such as messiah, or end-time prophet.

Second, a cult has some special set of ideas, some manifesto, some revelation that clarifies where the world is, where it is going, and why the cult is indispensable to the development of history.

Third, the leader is the absolute judge over the lives of his followers.

Fourth, within a cult group there are wide variations in life-style: luxurious life for the leader and upper echelons of authority; spartan, sacrificial, sometimes extremely arduous living conditions for other members of the community.

Fifth, cults exploit people's finances and resources. After you have been through the Unification Church indoctrination, for instance, members start asking about your possessions. Think about Abraham, they say. He was willing to sacrifice even his own son to prove his faith in God. Will you give up your car? Will you give up your stereo? You have money in your bank account. That's wonderful. Think of all the starving people in the world. Think of how much God could do with that money -- so much more than you could do. Sure, you can hang on to your money if you want. But where will it be best used?

Sixth, cults promote exploitative working conditions. Not only do you give up your property, but you give up your time and energy. You work generally from early in the morning until late at night for no pay. People in the Scientology cult, for example, have been known to sign billion-year contracts to work for ten dollars a week as servants to L. Ron Hubbard on his floating paradise -- a converted ship -- in the Mediterranean Sea.

Seventh, cults have a system of authority, a leadership hierarchy which makes possible total scrutiny and careful engineering of the living circumstances of the members. They have a pyramid structure of authority. People are responsible for making sure that everyone beneath them is ideologically in line. If someone expresses inappropriate emotions or ideas, his leader is responsible for correcting him or referring the problem up. That maintains tight discipline.

Eighth, cults isolate members from normal life contacts, family, friends, jobs, and school -- the kinds of things that give you a sense of balance, that help you measure the decisions you make in your life against norms outside yourself.

Ninth, cult recruitment procedures break down members' critical thinking. When someone joins the Catholic Church or an evangelical Christian community, there is room and time for that person to evaluate specific Biblical interpretations, for example, and to hear various viewpoints. In a cultic situation, every effort is made to reduce the capacity of the person to avail himself of his resources for thinking and deciding carefully and clearly.

Finally, cults create total emotional dependency of members on their superiors. You come to feel that if you have an opinion, you should first be suspicious of it and check it out with your leader; if he says it's OK, then you can have that opinion. What your leader says to you is more intimate and meaningful than what you say to yourself. When you do this day after day, week after week, month after month, year after year, your mind becomes the property of the leadership of the group. In the end, you find that you have given so much of yourself that you do not even know how to reclaim your own life.

Now let me tell you about the Moonies. Contrary to initial impressions, they have a long and developed systematic theology. It goes like this: when God created the world, he created Adam and Eve, who represented the essential masculinity and femininity of God. Adam and Eve were supposed to go through three stages of growth, become perfect as individual persons, and then be married to each other by God. They would have perfect children, as perfect parents they would perfectly love their children, this original perfect nuclear family would proliferate across the globe, and the whole world would be populated by brothers and sisters and aunts and uncles who love each other, thus eliminating all possibility of distress or enmity or conflict. That was God's plan.

Unfortunately, the Reverend Moon says, two-thirds of the way through the growth period Eve was seduced sexually by Satan. Her capacity to love as a

\* Reprinted with permission from *The Center Journal* (March/April 1982).

• woman was thereby contaminated by evil. Ever since that time, every relationship between a man and a woman has been contaminated by evil, and that is the root of all the problems of the world. Only when true parents come can people finally know how to love each other.

Jesus was supposed to come and be a true parent. He was supposed to find a sinless bride and together they would become true parents to mankind. By uniting with Jesus and following him as messiah, people would create a theocratic movement that would sweep across the world. The kingdom of heaven would arrive.

Unfortunately, Jesus was crucified. But before he died, he spoke of a Second Coming. The Second Coming is now here; his name is Sun Myung Moon. He has a perfect bride and is a perfect father. Each of you will bend your knee at some point in history to this man, better sooner than later. The more time that elapses before you submit to him, the more you will suffer in "indemnity."

There are certain elements of truth and insight in this teaching. It is certainly true, for example, that all of us can find ways in which our parents could have been better parents, times when we wish they had loved each other better and loved us more effectively. So it is easy, particularly if you are at a point in your life where you are weary of burdens and responsibilities (age eighteen to twenty-two or so), to listen to another explanation and try out another viewpoint.

But the end result is that because Sun Myung Moon is God's representative on the earth today -- the Second Coming -- he is the only one who really deserves to own or control anything. If the U.S. government has sovereignty over this land, that sovereignty is contaminated because the members of the U.S. government are sinful. Eventually the sovereignty of the United States has to be turned over to Sun Myung Moon.

People become members of Moon's church through a two-fold process of luring and locking. In our society it is illegal to kidnap somebody, stuff him in a van, and make him a Moonie. Some of the Japanese members tried to do that in New York in 1973 until they got into serious trouble with the police. Moonies have since developed more effective methods of recruitment.

Luring has a series of steps. First, an initial contact; second, inducing a person into making a series of incremental commitments; third, attending a workshop with its accompanying isolation and pressure; and then, finally, agreeing to stay with the community in an isolated environment after the workshop. After luring comes locking, in which the emotional and intellectual flavor of life in that isolated environment locks in certain patterns in a person's mind, and essentially holds that person's integrity hostage, trapping the person so that he is unable to reflect on what has happened to him there. The locking procedure ends when you become a member by default rather than by choice. You lose your ability to say no. That decision is very, very different from clear, fully informed consent.

Consider the recruitment process in detail. First, there is an initial contact. Someone approaches you on campus or on the street. He is sincere because his motivation as a member of the Unification Church is real. In his heart at that moment he is focusing himself to feel loving, and hopeful that you will discover who Sun Myung Moon is very soon so that your life can be fulfilled and enriched. That genuine sense of sincerity is appealing. There is also real affection. The person inquires about what you are interested in, what you are planning to do with your life, what kinds of values you have, what is important to you. All this information is valuable.

Combined with sincerity and affection is deception. The member does not clearly communicate where your interaction is likely to lead. He may deny, for example, that he is even religious. There may be distortions in his description of the community. Or he may withhold information so that the information base that you have for making a decision about how to respond to him is seriously undermined and your decision impaired.

In addition to infecting the person, so to speak, with a sense of emotional indebtedness in the initial contact, the recruiter is collecting information. There is a battery of stock responses for plumbing the sensitivities of different people. If a person is idealistic, then the conversation can be steered in the direction of the problems of the world. If the person seems to be somewhat self-centered, then the recruiter asks, where is the happiness that an individual can have in his own life?

Next comes a series of incremental commitments. After the member has spent some time with you, he will invite you to dinner. How are you endangering yourself by going to dinner? None of the normal mechanisms by which you become alert to danger have flashed into your mind, because one is not used to associating danger with nice people. So it is easy to say yes at this stage.

At dinner, a whole bunch of people meet you at the door. Now, have you ever had five or six people come at you at one moment with really sincere smiles, looking you directly in the eye? Certain kinds of social pressures are powerful; particularly when you are not alert you can be swept away. You will find yourself smiling when people smile at you. Even if you are somewhat confused about how to react, you will have a good feeling, and then you will start chiding yourself and wondering why you are not as friendly as they are. Then you are in their terrain emotionally. They guide you through the course of the evening, by the end of which they are inviting you to another small commitment, a weekend at their camp.

On the surface it seems simple enough; come to a workshop, learn about some new ideas, try them out; if you don't like it, leave. But a lot more than that is happening. When a person is isolated, he is not in a good position to discover that he is being deceived. Deception and isolation reinforce each other. It begins with physical or geographic isolation. You can leave the camp in one of two

ways. You can wait until the end of the weekend to take the bus home, or you can try to hitch a ride and hope that the right person will pick you up and drive you back to the city. Most people stick it out, even if to some degree they are put off.

Then there is social isolation. No first-weekers are supposed to talk to first-weekers. Why? Well, if you have a question about our program, why don't you talk to somebody who has been here a while? He can answer the question a lot better than somebody who's new. It seems simple enough, harmless enough. But the effect is that if you are feeling a little bit muddled inside, something does not feel quite right, and you would like to bounce that feeling off somebody who is having a similar experience, you must break a rule to approach that person. Also, in the camp lectures, they seat members between all new guests. You literally have to reach across someone to make contact with another new guest.

Perhaps most important, you are isolated from your own mind. How can that happen? If your day starts at seven o'clock and ends at eleven-thirty or twelve, and is extremely active and filled with group events, it becomes difficult to turn inward and reflect. By the end of the day when your head hits the pillow, you just do not have the energy to stay awake.

In the workshops there is virtually no privacy. Some members actually accompany others to the bathroom and wait outside the stall. "I just want to be near you," they say. "I really like you. You are becoming a friend of mine." And, "Heck, I have to go, too."

You are intensely pressured to identify with the group. The whole is much more important than the individual. Sure, you may want to take a walk and see the beautiful scenery, but right now if everybody left, that would be the end of our program. You are put in the position of competing with the interests of the whole, which generates guilt. The purpose of the whole is defined by the staff of the workshop, not by the people who are participating. So, in effect, you must defer to the group.

The workshop lectures are an emotional roller coaster and an intellectual barrage. To deal adequately with the concepts explored in a three-day Unification workshop would take months and months, if not years and years. The origin of evil, the mission of Jesus, the purpose of history -- these are the kinds of questions that people spend lifetimes studying and interpreting. The Moonies present the answers to you in three days.

An effective lecturer can hypnotically grasp the spirit of a workshop group and use it to influence each member of the group. When I used to give lectures at the Barrytown seminary in New York, I would point outside while the snow was coming down and say, "Why can't it be that our hearts are as clean as those snowflakes?" Well, there is no answer to that, and I was cashing in on the fact that there is no answer to that. The euphoria of hope is juxtaposed to frustration at

the difficulties of life. Intense emotions and a barrage of ideas induce you to associate the genuineness of your experience with truthfulness in the ideas.

Another example: if a speaker talks about how frustrating and unfortunate it is that sexual relationships keep failing in the world, there is truth to what he says. Many people are hurt by that all the time. Then he tucks in the idea that it does not have to be that way, and that we can make it different. Well, that is a lot more problematic. But if you are thinking about the times you have been jilted or hurt someone else, and you feel miserable about it, and the speaker eventually claims credit for the intensity of that moment, that is how you become emotionally indebted and swept along.

By the end of the workshop, you have been through an intense period of no reflection, constant activity, no privacy, immense pressure toward identification with the group, suspicion of your desires to be separate from the group, roller-coaster emotions, and a barrage of ideas that have left you confused and unsure of yourself. Then the members suggest, "Why don't you stay a little while longer and try out the lifestyle?" If you say, "It was a fantastic experience but I don't think it's for me, at least I'd like to leave for a while to think about it," then they will ask, "Do you really feel that you can evaluate what has happened here by yourself? Don't you think that if you go back to your old life-style to evaluate this experience that it will look crazy? You should stay until you have proven to yourself -- and to us, too, because we care a lot about you -- that you are really a good enough and sincere enough person to have at least tried out these ideas." In psychology, that is called a double bind. You are not qualified to say no until you have proven that you are qualified to say no by having said yes.

By now the world has been polarized from the group. Everything out there is frustration and loneliness; everything here is camaraderie and solidarity. You are helpless if you go back there. Helplessness leads to passivity, and passivity leads to deference and docility. You become fearful of retribution for leaving. You have developed a severe mistrust of yourself based on shame and guilt. And while you are psychologically breaking down, changes in your diet and in your sleeping habits leave you constantly tired. Your body feels different. You are confused. Finally, you commit yourself to the movement, thinking that it is the only way to assert your own integrity.

In December, 1973, Sun Myung Moon decided that President Richard Nixon needed some help. Every year there is a Christmas tree lighting ceremony in Washington, D.C. The President flips the switch and the lights go on. The Unification Church managed to get 250 tickets to the Christmas tree lighting ceremony that year, which was to take place on the lawn of the White House. A telephone call came through ordering about 1,200 members of the Unification Church in the East Coast area to assemble in Washington. We assembled there and spent an entire day rehearsing a "spontaneous" rally that we were going to put on that night for President Nixon.

True to religious form we were divided into twelve tribes. The president of the Unification Church, Neil Salonen, played the role of President Nixon. He turned the tree on, stepped down from the podium, and signaled tribes 1 and 7 to move in, then tribe 1 to go back and tribe 3 to come up, then 11 to come up and 7 to go back, and so on. The basic idea was to make 1,200 people look like ten thousand for the television cameras. In the midst of all this, a secret mission was to take place. The result was to be that President Nixon would be discovered again by the American people to be God's gift to this nation. The American people would receive him back and stop all this hatred over Watergate. And then President Nixon would realize that it was only through Reverend Moon that this could come about.

Eight brothers were designated to participate in the secret mission. I was among them. We were chosen because we were considered among the most faithful and the heftiest of the brothers. Our mission was to be the horse team. We were to be in the front row of seats at the lighting of the Christmas tree, and as the tribes rushed up, the eight of us were to converge on President Nixon, hoist him on our shoulders, and carry him through the streets of Washington.

It was very cold that night, but we waited. President Nixon turned on the Christmas tree, then unexpectedly walked to the other side of the platform, got into his limousine, and was driven the hundred yards back to the White House. Satan had intervened! So we filed across the street to Lafayette Park and started singing pro-America songs. Nixon emerged again and crossed the lawn toward us. Despite the careful rehearsal of our spontaneous rally, bedlam broke loose. The power of God was announcing itself. Everyone tore out toward the President.

Only two of the eight horse-team members made it to the President. We were determined to get him on our shoulders. There was only one problem: the Secret Service. An enormous man was holding back the crowd. I tried to dive under his arms, but he caught me by the scruff of the neck and tossed me like a puppy back into the crowd. Three is an important number in the Unification Church, so I had to try three times. I was absolutely focused. God would make it come true. I tore into the line a second time. Thrown out, clunk. Then I said to myself, I know that this man will probably shoot me if I try it again, because it will not make a good impression with regard to the safety of the President. I decided that he would shoot me, but I tore back into the line. I was tossed out again.

That was a pivotal point in my life. I came close to the President. I am sure that if I had reached him, I could have hoisted him on my shoulders. And I was willing to die trying. There was nothing I would not do for the Reverend Moon. But what if he had asked me to do something else? What if it wasn't *lift* the President...?

*Gary Scharff, a graduate of Princeton and The Graduate Theological Union (Berkeley, CA), was a member of the Unification Church from 1972 to 1976. He is currently in law school.*

## Why Evangelicals are Vulnerable to Cults\*

Harold Bussell

During my past fifteen years of ministry in California, Europe, and now New England, I have been confronted with many evangelicals who have either come out of cults or who are attracted to a cult. In all of my conversations with such evangelicals, I have never had the central issue focus around cultic *doctrine*. Doctrine was usually an after-the-fact issue. This causes me to ask, What is it, then, in the evangelical community that makes our people vulnerable to cults?

A close examination of every major cult today, with the exception of Eastern cults, reveals that they all began in an evangelical church or with a leader from an evangelical background. Sun Myung Moon, founder of the Moonies, was raised in a missionary Presbyterian home. Jim Jones, founder of the People's Temple, accepted Christ in a Nazarene church and pastored an interdenominational charismatic church and a Disciples of Christ church. Moses David, founder of the Children of God, came out of a Missionary Alliance background. Victor Paul Wierwille, founder of The Way, was an evangelical and a Reformed pastor. A look at the past 150 years reveals that many of the older, more established cults had evangelical roots, including the Christian Scientists and Jehovah's Witnesses.

What ingredients are common to these churches and church leaders who have been led to cultism? First, they all began by defining themselves as being in opposition to their local church, their denomination, or the church at large. They had discovered the ideal church. Their foundation always began with an identity by opposition. Second, in all these systems, the pastor or leader was placed in a position beyond confrontation, coupled with a tight discipleship or shepherding approach to instruction. Third, all these groups placed a high emphasis on group sharing, testimonies, spirituality, devotions, and, in some cases, Bible study. Fourth, in all of these groups the leader had gained some new spiritual insight emphasizing the last days, healing, community, or spirituality. Fifth, all of these groups slowly developed their own subcultural spiritual language.

Many evangelicals who are drawn to cults are not drawn because of beliefs or doctrine but because of similarities to Christianity which we value as marks of spirituality. The members of the People's Temple never expected to end up in Jones-town, as Mel White so clearly illustrates in the movie *Deceived*. It is easy for us, as churches and as individuals, to write off these groups and try to remove by remote control our responsibility to face our own vulnerability to cultic deception. If you think you or your church is not vulnerable to these dynamics, you are most vulnerable. In all my conversations with former cult members and with those presently struggling with cultic leanings, I have found five similarities between cults and evangelical churches.

\* Reprinted with permission from *The Gordon* (June 1981).

## Rev. Moon's Church Wins Diploma Right

N.Y.T. - Nov. 24, 1986

**ALBANY** The State Board of Regents has granted a provisional charter to a Dutchess County seminary run by the Rev. Sun Myung Moon's Unification Church, allowing the institution to grant diplomas, officials said.

The board voted 12 to 2 on Friday, with one abstention, to approve the request of the seminary in Barrytown to grant master's degrees in divinity and religious education, said a spokesman for the Regents, Arnold Bloom.

The seminary was denied a charter in 1978 on the grounds that it did not meet academic and financial requirements. The church then went to court, saying the Regents investigation was unfair and used vague standards. The State Court of Appeals backed the Regents in 1981, and the church reapplied for a charter in 1984.

One of the Regents, Norma Gluck of Manhattan, said state education officials had visited the seminary and decided it met state requirements. "We have to separate things out," she said. "I don't think anybody feels the Unification Church is a very good thing. Everybody is aware of brainwashing, keeping kids without permission. But there are regulations, and if you do this, you get a provisional charter." (AP)



Divine Principle. NY: ILS Am. - UWC  
1973

A. J. Luena, Unification Theol. in  
Comparative Persp. Bampton, 1988

Kim, Yong Don, Unification Theol and Its  
Thought. NY, 1975 [Ph.D. 1980]

Moore Sun Myung. God's Way to the World  
NY - 1985.

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J. L. Mansfield, The Unification Principle  
Steve Kemperman Lord of the 21st Century

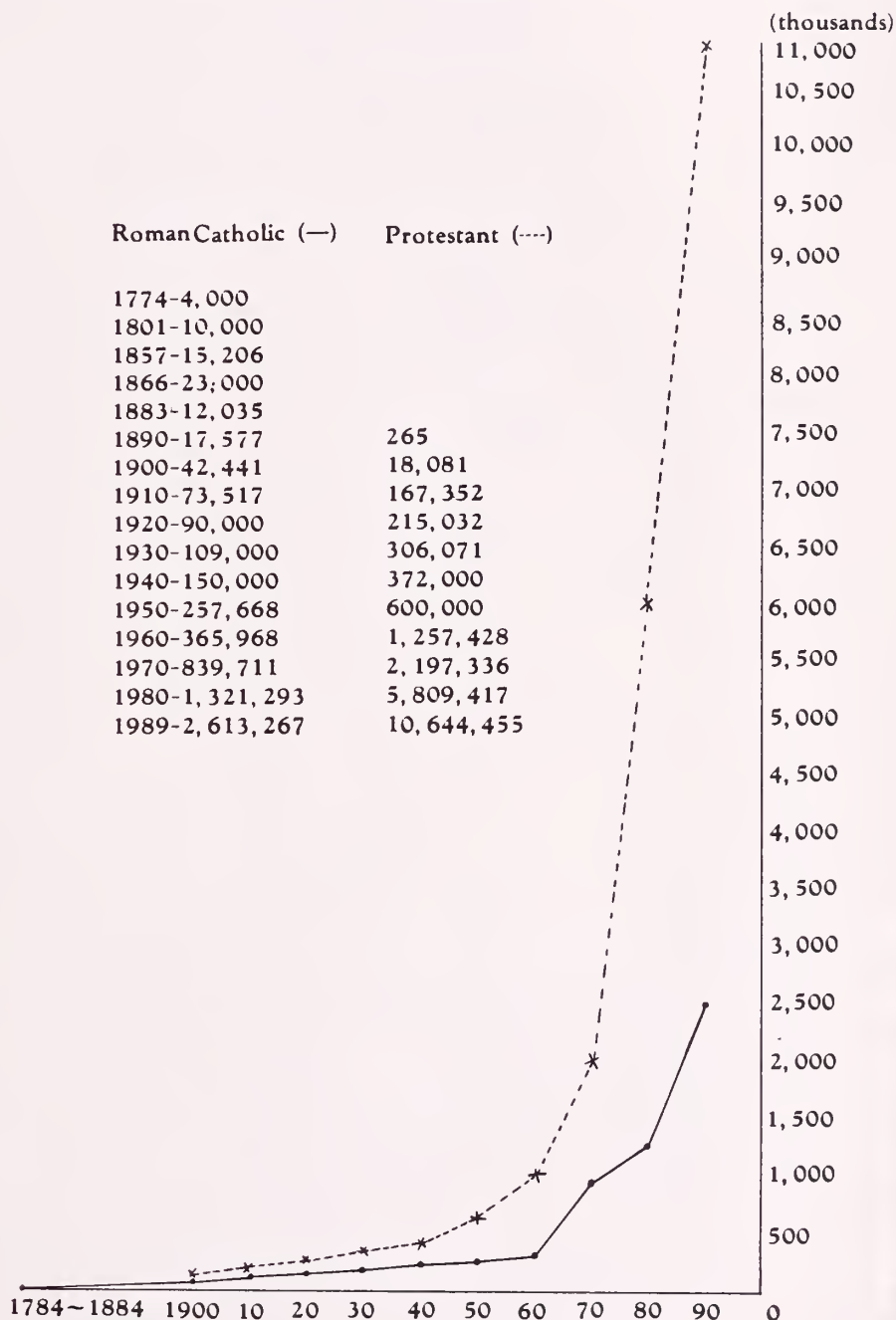
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situation changes before the book is printed. However such reports can indicate trends which can be analyzed and give helpful insights for future evangelism and church growth. I want to thank

Chart for Korean Church Growth (1784-1990)





Ch. 13. "Emthine". Jan. 21, 1992.

American Freedom Coalition - connected with Moon. \$5 m. from Moon.  
World Medical Federation  
Committee to Defend the Constitution.

Moon - 5,000 members in U.S.A.

Korea 1936

Japan 1950 (beginning of political/religious movement).

Moon organizes right wing counter-summit vs. left-wing students, in Japan.

USA - pours almost \$1 billion into American media:

Rep. Fraser accuses Moon of Korean CIA connection. (Fraser now mayor of Minneapolis)

1982 - impeached for tax evasion.

1984 - Weyland resigns from Washington Times - protests Moon influence.

Prime Minister Kishi - helped early Moon. So also Sasekawa. But this is based on Moon's claims - [and these are never necessarily true]

Why are we presenting statistics like lines 1-74 opposite? What purpose of numbers? Does anyone need figures of this complexity?

### Bother with Statistics of Mission at All?

There are many reasons. Here are seven of them:
1. Biblical. Counting is a major concern in the Bible ("count" is 126 times in the New International Version). The fourth book in the Bible was named in its Greek translation "Arithmoi." Today all its Numbers.
2. Strategic. Planning, strategies, tactics, and logistics concerning any project all depend on proper counting. This is the main reason why the Old Testament is a storehouse of census data of every type.
3. Stewardship. Strict accounting and careful auditing can reveal profit and loss.
4. Responsible. Handling numbers sensibly is as essential to the daily activities of the churches as in all walks of civilized life.
5. Ground-breaking. Statistics tell us the big picture, the overall status. Lines 1-74 are all of this type.
6. Opening. Objective statistical analysis yields startling new facts and insights. Examples: lines 25, 47, 53, 55, 59, 63, 67, 74.
7. Churchwide. Every year 23,000 denominations and 4,000 foreign mission agencies instruct 10 million Christian leaders—pastors, clergy, evangelists, missionaries, lay leaders—to fill out and return statistical questionnaires. Their labors find their way into lines 1-74 opposite. At the very least we owe it to these enumerator colleagues to analyse their statistics carefully.
8. Now use some of this year's numbers to investigate a couple of central questions basic to success or failure in the Christian world

### Countries Need Foreign Missionaries?

By the relatively small number of 295,000 foreign missionaries to be fielded (line 46), we must rephrase the question to be comparative: How many countries need them more than others? From the standpoint of Christ's Great Commission, we can answer: Only those with the weakest home ministries. This must certainly include non-Christian countries, those with no organized churches, those with no existing missions, no missionaries, no Scriptures, no evangelists,

I B Barrett, a contributing editor, has been an ordained missionary of the Baptist Missionary Society since 1956. Anglican Research Officer since 1970, he has been a Senior Research Consultant to the Southern Baptist Foreign Mission Board; and is currently director, Charismatic Renewal in the Mainline Churches; and Vatican consultant on world evangelization.

...in every country, we can propose a numerical criterion. Let N be the number of full-time citizen Christian workers of all kinds in a country, per million of the population. (For a country, this would be line 44 divided by line 1, multiplied by 1 million). The level N=1000 indicates a very strong ministry. So does N=500, even as low as N=150. But below N=150—one worker for every 7,000 people—the church is too weak to implement the ministry of Christ adequately without outside help.

So here at least is one firm answer: Every country where N is less than 150 (N<150) deserves priority attention from mission-sending agencies.

### What Countries Do NOT Need Missionaries?

Let's sharpen this question somewhat. What countries are sufficiently well off in Christian resources that they should not be allowed to syphon off the meager resources of the foreign mission enterprise?

To start with, countries with massive or strong home ministries, defined above as N>500, do not really need outside help. Healthy people don't need blood transfusions.

Next, let's introduce a second variable and call it M, standing for the number of foreign missionaries (of all Christian traditions) at work in a country, per million inhabitants. (For a country, this would be line 46 divided by line 1, multiplied by 1 million). In the nineteenth century, several statistically-minded missionary statesmen, especially John R. Mott in 1900, proposed that a country or territory should be regarded as "occupied" by missions when foreign missionaries had increased there to one per 10,000 inhabitants. This is still widely regarded as a sensible level. We can restate it as 100 missionaries per million (M=100). This is just about the maximum foreign missionary presence that one can justify anywhere nowadays. It would be equivalent to fielding 1,700 missionaries in Iraq, or 12,000 in Pakistan, or 17,000 in Indonesia, or 80,000 in India, or 100,000 in China. What non-Christian governments today would tolerate such armies of foreign missionaries? Yet 106 mostly Christian countries today have values of M over 100, 87 over 350, 38 over 1000, and even 16 over 2000 per million.

Even more startling, the data show that some 37 heavily Christian countries in World C have very strong home ministries (N>1000) but in addition are looting the foreign mission enterprise at sky-high rates of M>350 to bolster those ministries.

So here at least is another firm answer: Every country where M>100 does not really need further foreign personnel. Over that level it would make sense to redeploy personnel to other countries whose comparative need is markedly greater.

What is true of foreign missionary personnel is true of the whole range of Christian resources (lines 41-62 in the table opposite). Until they are redeployed according to statistically justifiable need, their total impact on the non-Christian world will continue to be stunted.

Statistical analysis of the data country by country, see 1990 Global Monitor Nos. 9,10,11 (July, August, September 1991). A fuller analysis is in "Actual Potential Resource Countries for World Evangelization depicted in Global Diagrams," International Journal of Frontier Missions 8, no. 4 (October 1991). The author assures readers that he possesses proper documentation and justification for all statistics cited here. Readers wanting evidence and audition are referred to the 85 articles, reports, letters, and books that he has published on this since 1985. Severe limitations of space prevent full documentation here.

given and explained in World Christian Encyclopedia (1982), with additional data and explanations as below. The analytical trichotomy of Worlds A,B,C is expounded, through 33 global diagrams, in a handbook of global statistics: Our Globe and How to Reach It: Seeing the World Evangelized by AD 2000 and Beyond (D. B. Barrett and T. M. Johnson, Birmingham, Ala.: New Hope, 1990).
9. Widest definition: professing Christians plus secret believers, which equals affiliated (church members) plus nominal Christians. World C is the world of all who individually are Christians.
19. Total of all non-Christians (sum of rows 10-18 above, plus in 1992 some 198,041,000 adherents of other minor religions). This is also the same as World A (the unevangelized) plus World B (evangelized non-Christians).
23. Church members involved in the Pentecostal/Charismatic Renewal. Totals on this line overlap with those on lines 26-32.

25. World totals of current long-term trend for all confessions. (See Our Globe and How to Reach It, Global Diagram 5.)
26-32, also 33-40. The total of these entries can be reconciled to line No. 9 by referring to WCE, Global Tables 4 and 26.
48-54. Defined as in article "Silver and Gold Have I None," International Bulletin of Missionary Research (October 1983), p 150.
53. Amounts embezzled (U.S. dollar equivalents, per year).
55. Total general-purpose computers and word processors owned by churches, agencies, groups, and individual Christians.
70-72. Defined as in WCE, parts 3,5,6, and 9.
74. Grand total of all distinct plans and proposals for accomplishing world evangelization made by Christians since A.D. 30. (See Barrett and Reapsome, Seven Hundred Plans to Evangelize the World: The Rise of a Global Evangelization Movement, New Hope, 1988).

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2 October 1985

Professor Samuel Hugh Moffett  
31 Alexander Street  
Princeton  
NJ 08540

Dear Professor Moffett

I appreciate very much the trouble you have taken to reply to my previous letter about the origins of the Unification Church. I have not written to you sooner, since I wanted to ensure that further questions were not readily answerable from books and articles available to me.

If you are willing and able to take the trouble, I should be particularly grateful for advice about how to pursue a number of issues. The Unification Church in London has provided me with some very helpful information (not always information which is to their credit, interestingly), but of course any researcher likes to have independent corroboration, and it is difficult to tell what are pious legends and what is fact.

There appears to be a number of religious groups which operated prior to the establishment of the HSA-UWC, and if you have information or can direct me to relevant literature, I should be very pleased to hear. These movements appear to be connected in various ways to the T'ong-il movement, and I understand that some may still exist. They are:

(1) The 'Israel Monastery' (led by Kim Paik-Moon, to whom you refer in your letter).

(2) The Sacred Lord Church (sometimes known as the Holy Lord Church or, more pejoratively, as the New Jesus Church; I think it may also be called the Church of Sung Joo, but I may be wrong. I gather that this may have been more than just a single congregation, but a West Coast religious movement. It appears to stem from the Chulsan area.

(3) The 'Inside Belly' Church (Bokjunkyo). This sounds like a very small congregation, but again I may be wrong. This is a group who believed that the Lord of the Second Advent had come, and made beautiful clothes for each year of his life. (West coast.)

(4) The 'New Jesus Church' of Lee Yong Do. This was run by a Methodist pastor, in the East Coast, near Wonsan, and some passing mention is made of it in Young Bok Chun, 'The Korean Background of the Unification Church' in Japanese Religions 9 (2) 1976.

(5) The 'Kwang Ya Church', which I understand was led by Moon before the HSA-UWC was formed.

I am particularly interested in the practice of pi karim, which, I gather, was practised both by the Israel Monastery and the Sacred Lord Church. Do you know whether it was practised by any of these other movements, and what documentation or testimony, if any, there might be on this?

I am intrigued by your comment that the field of enquiry has been 'purposefully obscured'. Do you mean by scholars in general, or by early Korean UC members, who seem to be reluctant to talk about such matters?

Also, I am puzzled by your reference to the 'mysterious half-shaman half-Christian woman cult leader' to whom you refer. There are several women who feature in the story of the pre-history of the UC, and I am not sure which one this would be. I am hesitant to identify this woman with the leader of the Inside Belly Church, since I don't think that Moon had direct contacts with that movement, although I gather his present wife did.

Anything you can do to help me sort out this very puzzling area would be greatly appreciated. I hope I have not set you an unreasonable task! I am grateful for your help thus far, and look forward to hearing again at your convenience.

With all good wishes

Yours sincerely

*George Chryssides*

George Chryssides

MOON

Casilla 1049  
Quito, Ecuador  
14 March, 1978

Dr. Samuel Moffett  
44 Alexander Street ( C-3 )  
Princeton, New Jersey 08540

Dear Doctor Moffett,

I am very grateful for the personal reply I received from you, written on 13 February 1978. Imagining all the responsibilities you must have, I realize that it is no small kindness. Thank you.

Perhaps I can use this letter to clarify my interest in Chŏngju, and the development of Christianity there. My interest is only one thing: the truth. Pure, unadulterated facts.

As you probably know, the very controversial Reverend Moon Sun Myung was born in Chŏngju, North Korea in 1920. It is also said that his whole family converted to the Presbyterian Church when he was about ten years old.

I know that even mentioning the name of Rev. Moon and the Unification Church is enough to invite trouble. But I want to reiterate that my desire is only one thing--truth. I deeply feel that many times people have not allowed history and facts to clearly present its heroes and villains. So many times the bare facts have been twisted around, both for and against. Instead of an objective picture, we are left with a great confusion of distortion.

I try and be a person and writer who does not take things on surface value, even if it is something that I personally disagree with. I must admit that in studying the Moon movement this isn't always easy. There's such a storm of controversy that it's hard to sift out facts, but as a student and writer, that's what I must try and do.

To understand and write a report on this movement, or any of the cults that have emerged in post-war Korea demands a deep understanding of Korean history, and especially the rise of Protestantism. For this reason I thought it worth the effort to study the growth of the Presbyterian Church around Rev. Moon's hometown, and also any details that may exist about his family's connection to that church: records, etc. I feel it's impossible to put anyone in proper historical perspective without understanding the exact background from where they've come.

The Chongju-경주 to which I'm referring is taken from an old address of the Moon family:

평양북도 경주군  
덕연면 2221 상사리

Pyŏngan-Buk Do  
Chŏngju-Gun  
Tŏkŏn-Myŏn  
2221 Sang Sa Ri

If Rev. Moon's family converted to Christianity when he was 10, then

this would be about 1930. If the names of his family members exist in any church records, I would be very interested in obtaining a copy.

But behind these skeleton facts is the background of the Presbyterian Church at this time. I also know that this was close to the time of the Sam-Il Movement, also a time when there was fervent re-birth experience. I'm sure this has played a major role in shaping much of modern Korean history. I realize that many American missionaries played a vital role in shaping this spirit of independence, and I see by the material you've sent me, that your father must have been vital to this. I'm grateful to know someone so directly involved in the roots of Korea's modern history.

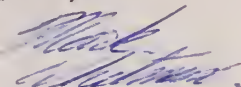
Dr. Moffett, I hope you understand the objective kind of picture I'm trying to create; one that is removed from distortion and myth. If you could be of assistance in this, I'd truly appreciate it. If you have a chance, tell me your frank reactions and feelings toward my project. I hope you can understand my desire to get to the truth on this matter--pure, bare facts.

Once again, thank you for your time and effort. I hope that God will continue to bless your ministry and family,

Sincerely,



P.S. Your work, A History of the Church in Asia, sounds fascinating. Please let me know when it will be published. Thank you again,





This new revelation is the documentary  
of my life. - The Divine Principle is  
in me, and I am in the Divine Principle.  
- V. 147

- Song of Mum Sun Myung of  
the Unification Church.  
(Nashville: Abingdon, 1977).

1

"Christ must come again" - p. 109 -

and "

Is Mum the Messiah? - Evidence.

pp. 192 - 195.

Jews unscrupulous - p. 135.

Good China Korea & a Korea - p. 130 f.

Unified victory by 2000! - p. 126 in 1977.

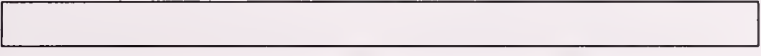
"The whole world is in my hand, and I  
will conquer + subjugate the world" - uttered by the  
U.S. & it continued its conquest - p. 116 f.

Report - BP605. 56 T.55

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Kempman.

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## Stymied in U.S., Moon's Church Sounds a Retreat

*By Marc Fisher and Jeff Leen*

Washington Post Staff Writers

Monday, November 24, 1997; Page A01

The Washington Post

Second of two articles

In the twilight of a life devoted to building a new faith, the Rev. Sun Myung Moon has declared that "the period of religion is passing away" and his Unification Church must be dissolved.

Moon's dramatic shift in strategy comes at a time of great uncertainty for Unificationism and its worldwide network of churches, businesses and nonprofit groups. The founder's advanced age, the lack of a clear succession, the failure of recruiting efforts in the United States, a series of scandals and tragedies surrounding Moon's children, and a sense of disillusionment among some long-term members have left the church reeling, according to former and current members.

In a series of sermons delivered this year, Moon, 77, has expressed deep disdain for American society and its failure to embrace his religion. He has directed his followers to "cut down" their church and to work instead through the New York-based Family Federation for World Peace and Unification, a social and spiritual nonprofit group that holds conferences and stages events designed to promote Moon's worldview. In Washington, the federation is sponsoring this week's World Culture and Sports Festival, which culminates in Saturday's mass blessing ceremony at RFK Stadium.

"Things are very much in flux," said W. Farley Jones, president of the Family Federation, which he described as "the successor organization" to the church. Jones said it was "a fair statement" to describe Unificationism as a

struggling faith. He said Moon wants to "get beyond denominationalism," but he cautioned that "we can't just abolish the church because many of the properties the Unification Church holds are in its name."

This is the central conundrum facing Moon's followers in the United States today: In the face of a dramatic change in the status of the church, will enough spiritual content remain to make Unificationism something more than a business enterprise?

The church, said its U.S. president, Tyler Hendricks, has traditionally been a structure devoted to saving the individual. That mission is now being superseded by "a family-centered structure, I guess like an eggshell giving way to a chick. We ourselves are working out the implications of Reverend Moon's vision here."

#### A Decline in Numbers

Whatever form it finally takes, Unificationism, even as it wins new followers in South America and Africa, has had to face the fact that after three decades of Unification proselytizing, Americans have shown little interest in Moon's theology.

"Their time ran out in the United States," said Frederick Sontag, a professor of religion at Pomona College in California who has studied Unificationism since the 1970s and has occasionally worked for Moon-sponsored organizations. "Moon's is a religion based on power, and the fact is they're not going to dominate the world. In the '60s and '70s, kids in this country were looking for something different. Now they're not.

"There's no question their numbers are way down. The older members complain to me that they have a lot of captains but no foot soldiers."

Church leaders claim 50,000 members in this country, but current and former members say the actual figure is closer to 3,000 nationwide. The Washington church, which once claimed 3,000 followers, has perhaps 400 -- and many of those have grown less involved, said four people who recently left the church. A former church official estimated that only 10 percent of the members who joined during the recruiting high point of 1972-75 remain.

"You have a church that's a shell in this country," said a former executive at the Washington Times who drifted

away from the church a few years ago. "The dissolution of the church in this country is not even that relevant because the businesses are more rooted than the church as an institution."

"They are in steep decline," said Marvin Borderlon, a former Catholic priest who runs a Rockville nonprofit that fights discrimination against new religions.

Sontag regularly interviews long-term Unificationists and has concluded that many have long since stopped believing in the Divine Principle, the core statement of Moon's theology, which says Moon has been sent from the East to be the Messiah and correct Jesus's mistakes.

Church members argue, however, that it is wrong to take Moon's every word literally and that, like many visionaries, he often speaks in symbolic terms. In addition, Moon at times has said that all human beings are capable of attaining the spiritual status of a messiah.

Jesus's greatest error, Moon has said, was his failure to marry, and marriage has always been at the core of Unificationism. In the early years of the church, Moon personally selected mates for his followers and performed their weddings, often in mass ceremonies in stadiums.

But experts on new religions say Moon's failure to win enough new recruits, along with his theological attachment to numerology, has prompted him to change the "blessing," the wedding ceremony at the core of the faith. Church officials say 3.6 million couples will gather at RFK Stadium and other facilities around the world Saturday to be blessed by Moon, but only a few thousand of that number will actually marry. The rest will reaffirm previous vows made in their own religions. (Moon's blessing has no legal standing; church members generally obtain civil marriage licenses after Moon blesses them.)

Unification theologians say the central meaning of Moon's blessing remains unchanged, but some members and many outsiders see the opening of the marriage rite to people of other faiths as an admission that Unificationism as a religion is at a dead end.

"When I joined, you had to be in the church for seven years even to be considered for marriage," said Ron Paquette, who was president of Manhattan Center Studios, a church-owned recording business in New York, until he quit the church in 1994. "It was a really sacred event. It

would make your children sinless. It was what you were sacrificing for, it was why you would spend 3 1/2 years fund-raising on the streets and 3 1/2 years witnessing [recruiting new members]. Now they walk up to people in the Caldor parking lot and sign them up to be blessed."

#### Family Affairs

But the immediate reason Paquette and other long-term members quit the church was what they viewed as betrayals of the faith by its founding family. Moon's eldest son, Hyo Jin, who many in the church had assumed would succeed the founder, has been plagued by legal troubles.

Hyo Jin Moon, 34, is embroiled in a contentious divorce in which his former wife, Nansook, has accused him of beating her and "secreting himself in the master bedroom, sometimes for hours, sometimes for days, drinking alcohol, using cocaine and watching pornographic films," according to a 1995 affidavit she filed in Massachusetts. She also said, in another affidavit, that his father gave him a box filled with \$1 million in cash.

"Those allegations are denied," said James E. O'Connell Jr., Hyo Jin's attorney. He declined to comment further.

In a deposition in Hyo Jin's bankruptcy proceedings, the son admitted attending the Betty Ford Center and the Hanley Hazelden Center in Florida for addiction treatment. He said in the deposition that he was "kicked out" of the Florida facility after three weeks there "because I wasn't cooperating."

At least two of Moon's daughters have expressed public doubts about their father and his faith. One, Sunjin, left her husband and changed her name only a few weeks after receiving Moon's blessing, according to recent British press reports. Moon's youngest daughter, Unjin, a 29-year-old who lives in Orange, Va., has had a falling-out with her father and his faith, said Herbert Rosedale, a New York lawyer who represents several former Unificationists. Rosedale also represents Hyo Jin Moon's former wife, who he said is now in hiding and writing a book on her unhappy experience in the church's founding family.

The airing of such turbulent family matters has undercut Moon's authority and moral stature, according to the former members. Moon's own image within the church has been tarnished in recent years by allegations that he has been married at least three times, had affairs and children

outside his marriages, and defended sleeping with many women in the 1950s by saying he needed to "purify them." Those accusations, against a man claiming to be the "True Parent" of his theology, are contained in books published in France, Japan and Korea over the past decade.

The assertions have been vociferously denied in church publications, which say the books are part of a media campaign to discredit Moon. Church officials have said that the author of one of the books has recanted his account. Moon's only public comment about the controversies was a 1994 reference to "unresolved relationships in my family."

Some Unificationists worry that the church is ill prepared for Moon's death. None of Moon's children has his charisma or stature within the church, former and current members agree. In recent years, Moon has raised the position of his wife, 53-year-old Hak Ja Han Moon, in church theology, declaring in 1992 that "True Mother was elevated to True Father's level horizontally." But some members question whether she can maintain the church and its businesses.

Could Moon's empire disintegrate when he dies? Sontag said he put the question directly to Moon, who responded, "I will continue to lead the church from the spirit world."

Land of the Lost?

If some leading U.S. church members have grown skeptical of the leader they call Father, Moon's attitude toward this country has also soured. When Moon moved to New York from Korea in the early 1970s, he preached that the United States was the key to uniting the world's religions into one faith and one government, led by Moon. "This nation," Moon told a congressional committee in 1984, "will decide the destiny of the world." Church leaders asserted in those days that the Unification Church, despite its Korean roots, was being Americanized.

Today, Moon's sermons are filled with derisive, angry references to America. "God hates the American atmosphere," Moon declared last fall. "Satan created this kind of Hell on the Earth. . . . I don't like fallen America. It is heading for destruction in the very near future."

"America is the kingdom of extreme individualism, the kingdom of free sex," Moon said in a May 1 speech at his mansion in suburban New York. "The country that represents Satan's harvest is America. . . . America doesn't

have anywhere to go now."

American women, Moon said in a speech last fall, "have inherited the line of prostitutes. . . . American women are even worse because they practice free sex just because they enjoy it."

In the May sermon, Moon returned to the theme of America as a lost nation, a place that tolerates homosexuals, whom he compared to "dirty dung-eating dogs." "Especially American people," Moon said, "if they truly love such dogs, they also become like dung-eating dogs and produce that quality of life."

"Moon is down on America and American membership," said John Stacey, 23, who left the church earlier this year. "He's always saying Americans are stupid and lazy, they're evil."

Moon spends much of his time now at his compound in Uruguay, and he has devoted extensive energy and \$10 million in start-up costs to last year's launch of *Tiempos del Mundo*, a newspaper based in Buenos Aires. "In a way, Father is abandoning North America in order to concentrate on South America," Moon said in a 1996 speech in New York.

But Moon, who has persevered despite two jail sentences in Korea for disturbing the peace and one in the United States for tax evasion, does not give up easily. Despite budget cuts and anemic circulation, the *Washington Times* -- as well as Unification's other large projects in this country -- continues to draw large subsidies.

Church leaders past and current say Unificationism in the United States is undergoing a Koreanization process that is the mirror image of the Americanization of the 1970s. According to *Unification News*, the church's monthly newspaper, "the new custom" at church ceremonies in the United States is that speeches are no longer automatically translated from Korean to English.

Asians, Moon explains in sermons, are being brought to America to repair a satanic culture. "In the Last Days, it is natural that Western women will long for Oriental men and Western men will long for Oriental women," Moon said last year. "Orientals," he added, "are here to save your nation of America."

Most of the faith's new members in the past decade have



been Koreans and other Asians who come to the United States. Many first arrive as students at the University of Bridgeport, the Connecticut school the Unification movement took over in 1992 by assuming its debt and promising scholarship money in a loan of more than \$60 million. Many of the students are church members, according to a member of the student government.

"If you own a college and want to get somebody into the country, all you have to do is call them a student," said Bill Finch, a Bridgeport City Council member and former UB alumni director who now heads the anti-Moon Coalition of Concerned Citizens. "And if you want to bring money into the country, all you have to do is call it tuition."

University Vice President Donna Marino said Friday, "No one owns the university or has control of any aspect of it." Marino said the Professors World Peace Academy has authority to nominate 60 percent of the school's trustees. The World Peace Academy is a Unification nonprofit foundation, according to church publications.

Moon appears to have given up for now on converting large numbers of Americans to his faith. In recent sermons he has returned to a concept called "home church," a term he has used occasionally since the 1970s. The idea was that Moon's followers would leave the Unification Church and return to the faiths in which they grew up, paving the way for greater social acceptance of Moon and his message of "marital fidelity, sexual purity and community welfare," as church President Hendricks described it.

Unification loyalists say "home church" is a benign effort to recognize that people of other faiths can nonetheless learn and accept Moon's teachings on family values and sexual purity.

"They are telling people to go home to your own place, relate to any church and win people over, mend relations with other denominations," said Sontag.

But others see "home church" as an infiltration program, an effort to lure other Christians into Moon's organizations by means less overt than traditional proselytizing.

"The question is, is this an end run?" Borderlon asked. "Is this heavenly deception? They go to Catholics and Protestants and ask them to sign up for world peace. Who's against world peace?"

TOMORROW IN STYLE: Marriage at first sight -- the mass weddings of the Unification Church.

#### THE HISTORY OF REV. MOON

Jan. 6, 1920: Sun Myung Moon is born in Northwestern Korea.

Easter Sunday, 1935: While deep in prayer on a mountainside in what is now North Korea, the 15-year-old Moon claims that Jesus appears to him and asks him to complete Jesus's mission of creating a Kingdom of God on earth.

1945: Moon, now 25, presents his views to Christian groups in Korea, who rebuff him.

1946: Charged with disturbing the social order, Moon is imprisoned by North Korean Communist authorities.

1948: Moon is again arrested and sentenced to five years hard labor.

1950: Moon is freed when UN and American forces liberate Seoul in a counteroffensive following the North Korean invasion of the South.

May 1, 1954: Moon founds the Holy Spirit Association for the Unification of World Christianity, known as the Unification Church, in South Korea. Stories in Seoul newspapers accuse Moon and his church of having sex orgies and ties to North Korean intelligence; Moon denies them. He is briefly jailed again.

1957: Moon divorces his first wife. His churches are established in 30 Korean cities and towns.

1958: Moon emissaries travel to Japan and establish a broad following.

1959: Using the labor of church members, Moon begins building the businesses that will eventually grow into the Tong Il group, his giant Korean conglomerate. Moon's emissaries arrive in the United States.

March 16, 1960: Moon marries Hak Ja Han, who eventually becomes known as the 'True Mother' to his 'True Father.' They ultimately have 13 children in what is known inside the church as 'the perfect family.'

1971: Moon moves to the United States, which he views as the world's key spiritual battlefield.

1974: Moon presides over a mass wedding of 1,800 couples in Seoul.

1975: Moon starts first newspaper, Sekai Nippo, in Japan.

June 1, 1976: The Unification Church rents Yankee Stadium for its Bicentennial God Bless America Festival; Moon proclaims that America has been invaded by Satan and God has dispatched Moon to save the nation's soul.

First church-related U.S. newspaper, The News World, established in New York.

1977: Unification Church International, the main holding company for Moon's U.S. businesses, incorporated in Washington, D.C.

The Securities and Exchange Commission sues UCI for illegally acquiring a controlling interest in Diplomat National Bank. Suit is dropped after UCI signs a consent decree agreeing not to engage in such activities.

National Council of Churches says Moon's theology is 'incompatible with Christian teaching and belief.'

1978: In the wake of revelations of Korean influence-buying in Congress, a congressional committee reports evidence of Korean intelligence ties to Moon and concludes that Moon's organization 'systematically violated U.S. tax, immigration, banking, currency and Foreign Agents Registration Act laws.' The committee recommends that the White House have Moon investigated.

A church-affiliated film company produces 'Inchon,' a \$42 million Korean War epic that bombs at the box office.

May 17, 1982: Church launches the Washington Times. Losses soon reach \$35 million a year.

1982: Moon blesses 2,075 couples paired by church elders at a mass wedding in Madison Square Garden.

Moon is convicted of tax evasion and sentenced to 18 months in Danbury Federal Penitentiary. Appeals delay his incarceration for two years.

1984: Moon's 17-year-old son, Heung Jin, is killed in a car

crash.

1985: Insight, a glossy national magazine, is launched by the Times' parent company. Losses soon reach \$30 million a year.

Aug. 20, 1985: Moon is released from prison after serving 13 months.

1988: American Freedom Coalition, a Moon-supported political group, distributes 30 million pieces of conservative literature during the presidential campaign.

1989: Church affiliate acquires 440,000 square-foot Media Tech Plaza, valued at \$90 million, in downtown Washington. Building gives Moon access to the biggest and most modern television production facilities in the nation's capital.

Moon founds Segye Ilbo daily newspaper in Seoul. Losses soon reach \$50 million a year.

1990: Moon businesses in Korea show \$40 million loss.

1991: Moon travels to North Korea and meets then-President Kim Il Sung.

1992: Church group assumes control of the University of Bridgeport with \$60 million loan that erases school's debts.

1994: Church-affiliated companies acquire control of the Nostalgia Network, a national cable channel. Losses soon reach \$11 million a year


August 1995: Moon presides over mass wedding blessing of 360,000 couples.

Nov. 23, 1996: Church hosts gala opening for Tiempos Del Mundo, daily newspaper in Buenos Aires.

Source: Unification Church publications and news reports.

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(pro-Moon).



1-21

Do the... A...  
David Bryant - David...  
J. I. Yamamoto - The Puppet Master  
Steve Kemperman - <sup>Unit of the Second Advent, 1981</sup>  
Friedrich Sontag - <sup>Sun Myung Moon, 1977</sup>  
Allen... Wood, Moon Street, N.Y. - <sup>Wm...</sup>

Moon Sun-Myung: -

Moon was born in 1920 north of Pyongyang in North Korea. <sup>The date was Jan 6. - which his followers believe was the true date of Jesus' birth - not Dec. 25. N.S. times.</sup> His father was a farmer - with a family of 8 - 6 girls and 2 boys. Moon was the second son. When he was 10 his parents became Christian and joined the Presb. Chh. A few years later Moon left his home for school in the capital city, Seoul, where he began to attend a pentecostal church. ~~It was perhaps about this time that~~

It was on Easter Sunday in 1936, when he was sixteen, praying ~~in~~ at a mountain prayer-retreat that he had a vision which, he says, changed his life. He says that Jesus Himself appeared to him, told him that he Jesus had been killed by his enemies before he could complete his work of saving the world, and ~~asked~~ <sup>asked</sup> said he was now ~~choosing~~ <sup>asking</sup> Moon to complete the 2000 year old unfinished work of salvation because no one else could do it - only Moon. <sup>(A)</sup> For 9 years Moon wrestled with his conviction that he had been chosen to complete the unfinished work of Jesus Christ. <sup>He always carried a Bible; tried to identify with rich and poor - he headed in slums, luxury hotels & understood the needs of</sup> He told no one <sup>about his call</sup> not even when he left Korea <sup>in 1938</sup> ~~in 1940~~ for study in Japan, at a well-known university, Waseda. His study was in electrical engineering, but apparently he did not graduate. <sup>It may have been at this time that he changed his name from Yang-Myung Moon to Sun-Myung Moon ("Shining Dragon" to "Shining Goodness")</sup>

(A)  
See N.Y.T. 5/28/82  
Moon's testimony in a N.Y. Court

<sup>in 1945</sup> In 1944 Moon returned to Korea, and began to preach ~~in~~ <sup>his</sup> gospel in "the Jerusalem of the east" Pyongyang. The next year (1946) he left for six months at a prayer retreat <sup>called the Israel Ministry (Sorsowon)</sup> with a messianic cult-leader, Kim Paek-Moon.

The money would support the public schools.

ssment, which the council changed his mind for Atlan- tion.

imperceptible accre-

given priority because they were expected to produce the most lucrative claims.

MOON

# ① Moon, at U.S. Civil Trial, Tells of His Religious Beliefs

N.Y.T. May 25 1982

Continued From Page A1

testimony is crucial to the trial because it bears on whether the Unification Church is a bona fide religious organization.

At midday yesterday, Mr. Moon's second day on the stand, Mr. Stillman and an attorney for the plaintiff, Jeremiah Gutman, won a request in the United States Court of Appeals to halt the trial temporarily.

A hearing was scheduled for this morning on Mr. Moon's contention that he is being subjected to a "Federal judicial inquisition" and a request that the case be dropped.

Mr. Stillman says he is concerned that the testimony could jeopardize Mr. Moon's appeal of his criminal conviction last week on Federal tax-evasion charges. Mr. Moon did not testify at his own trial, and his testimony yesterday was monitored by the United States Attorney's office.

Mr. Moon's lawyer also said that sig-

nificant constitutional questions had been raised by Judge Owen's decision this week to allow the trial to continue. The plaintiff, Anthony Colombrito, had sought to dismiss the case when he learned that Mr. Moon would be forced to testify.

Judge Owen declined to drop the case, saying he was not convinced Mr. Colombrito had arrived at the decision on his own.

Mr. Colombrito has pressed his case for more than three years. He asserts that he was abducted from a church center in Barrytown, N. Y., in an effort by his parents to make him renounce the church. The effort was unsuccessful.

Mr. Colombrito, who is 30 years old and has been a member of the church for five years, has testified that the church has paid the costs of the lawsuit.

Mr. Colombrito said yesterday that he had sought to have Mr. Moon avoid "the ordeal of testifying."

At one point yesterday, John DeGraff, Jr., the lawyer for the defendant, Galen Kelly of Kingston, N. Y., sought to question Mr. Moon about what he said was his first conversation with Jesus on Easter morning when he was 16.

Mr. Stillman leaped to his feet, protesting the line of questioning. "This is an American courtroom," he said. "I must protect my client's rights."

Judge Owen interjected: "I have heard testimony during this trial from college graduates who said they spent two to three years fund-raising on the streets, who have been told that the witness here is their personal Messiah and that he is responsible for their well-being on this earth and the hereafter.

"It is on the basis of this that these young people follow him, doing incredible acts of almost self-slavery, selling flowers from buckets from 8 A.M. to 11 P.M. year after year. Mr. Galen has been charged with trying to interrupt this life. And so we want to know

whether this is a bona fide religion or not."

Judge Owen said that one reason so many young people had joined the Unification Church was that they believed in Mr. Moon's conversations with Moses, Jesus and Buddha. If these conversations did not take place, the judge said, that was important to know.

Mr. Moon said: "I'm ready to answer. I met Jesus Christ."

"How did you know it was Jesus Christ?" Mr. DeGraff asked.

"I remember Him from his holy picture," Mr. Moon answered. "He said He was the Jesus Christ." Mr. Moon said he still spoke with Jesus "whenever I pray."

Mr. Moon also testified that he had talked with Moses and Buddha. Whispering to the interpreter, he said he and Moses had talked about "his relationship with Israel and his role as the Messiah and the points contained in the Holy Bible."



His biographies say that thgh the cult-leader <sup>Moon</sup> claimed to be the Messiah; <sup>that</sup> Moon knew better but humbled himself and never told Kim that he (Moon) was the true Messiah. (S. J. <sup>Kemperman</sup> ~~Kantmann~~, Lord of the Second Advent, <sup>1951</sup> p. 91). [See pp. 90-95 for summary history, also Fred. Sontag, Sun Myung Moon, 1977, pp. 78-79.]

When he returned to P'yenyang, three times he asked God - "The Divine Principle (which was his name for his revelation) - the Divine Principle is true, isn't it?" "No" said God, the first time. He asked him again. "No", said God "You must study some more." But the third time, God said "Yes" - and the <sup>propheis</sup> say - "at that time the <sup>entire</sup> spirit would bowed down to Sun-Myung Moon". (ibid).

But by that time P'yenyang was communist. Moon had already been branded a heretic by the churches when he began his preaching. Now the communists arrested him as a religious agitator - He was beaten, and left on a garbage heap to die, but miraculously recovered. Two years later he was arrested again and sentenced to 5 yrs. hard labor. But ~~after~~ in 1950 (October) after 2 years of this suffering, ~~the~~ Hamhung was taken by naval bombardment and a landing, and Moon was freed. The three "miracles" of his imprisonment were ① his recovery from the beatings of his first imprisonment, ② his immunity from the effects of starvation and hard labor in his 2nd imprisonment, (he is said to have even gained weight), and ③ his rescue by liberation one day before he was to be executed. (Kemperman).

After his release, Moon and a companion (Kim Won-Pil) who pushed a tortured, crippled fellow-prisoner two miles south to Pusan on a bicycle (Sontag, p. 50). In Pusan, the major southern port, Moon struggled to make a living as a dock-worker, <sup>in Pusan</sup> But did not forget his call. At night, <sup>in Pusan</sup> he began to write down his revelation from God, finishing it in 1952 - but as with Mohammed, the first texts of his revelation are not preserved, ~~it was a secret~~, (Sontag, pp. 84 f.); they were first oral, then written down by Moon; then thoughtfully revised and published in English by the first

1954 - joined 1st wife.

1954 - moved to Seoul

1955 - arrested by Seoul police for draft-dodging & immorality: committed sev.

Details obscure: -

1st wife - based Chri

2nd wife - Kim (arranged?)

3rd - Kim - younger son

4th - Han Hak-ye - an 18-yr. old H.S. graduate - "Miracles of the Universe" - "The Marriage of the Lamb"

The basis of the movement, Miss Kim Yong-Eun in 1960 ~~but the exact Miss~~ <sup>head of religious Society Dept. at Shura</sup> ~~form of these Scriptures is constantly changing.~~ Kim <sup>became</sup> the first Unification Chh missiony to the USA in 1959.

The Divine Principles <sup>동일 원리 = Unification Principle</sup> is to the Unification Chh (The Holy Spirit Association for the Unification <sup>Widely</sup> of Christianity) <sup>in some degree</sup> ~~is~~ what the Quran is to Islam, or the Book of Mormon to the Latter Day Saints, or <sup>what</sup> ~~Science + Health~~ Mary Baker Eddy's Science + Health: The Key to the Scriptures is to Christian Science. The Divine Principle is not the Bible. Moon accepts the Bible as true. But it is, in effect, an additional revelation, after the Bible, — and the true key to definitive Bible interpretation. In other words, it solves the hermeneutical problem which so sorely divides the churches. It is the infallible interpretation of the Word of God.

Unfortunately, it is a little difficult to pin its infallibility down to any one time, for it keeps appearing in different editions. In Korean, of course. But there are two major, and sometimes contradictory editions in English. The earliest, by Miss Kim Yong-Eun appeared in 1960 — let me quote from its 3<sup>rd</sup> edition (1963)

"The messages contained in this treatise were directly and divinely revealed by God to only one man, Mr. Sun M. Moon over a period of seven years... When Mr. Moon was 17 yrs old Jesus Christ manifested himself to him... From this time on Mr. Moon's spiritual sense was <sup>fully</sup> opened and he was able to communicate with the highest level of the spirit world. But unlike ordinary spiritualists he did not content himself with merely the ~~manifestation~~ demonstration of spiritual phenomena. He began to explore the hidden meanings of the parables and symbols in the Bible..

"When he located the cosmic problem — the secret identity

of Satan - he singly broke into a cosmic battle with Satan for a period of over 20 years. While other people were enjoying pleasure in life he would fast & kneel down on a rock or hill and cry out in prayer to fight with the cosmic enemy..

"He discovered the Divine Principles by which God had created man and the universe, and by which God would restore man and the universe..

"The members of the group do not stress healing. But various diseases have been healed.. at their worship services. Some members come into this group by the direct guidance of the spirit world. A Catholic woman came to listen to a lecture on the Divine Principles because the Blessed Mother Mary had told her to do so. Others came.. led by the spirit of Confucius. Some came because Gautama Buddha urged them to join this group..

"The revelations given to Mr. Moon were a foreknowledge of what God is now revealing to the people of the whole world. Since God has started his new dispensation, He is removing His direct guidance from existing churches. That is why we see churches the world over undergoing great spiritual decline..." pp. IX-XIV

That is the official line, as of about 1960.

By way of a footnote to the publishing history of this infallible interpretive guide of Moon to the Bible - the latest revision was made in 1980 (Outline of the Principles, level 4), to remove some anti-Semitic language from the earlier editions which had come under attack by various Jewish groups. (The Today, Dec. 14, 1984, pp. 36-37).

[Choi Syn. Duk]

But now let me give you an insider's view of the Unification Movement in those early days by a college professor in Korea who was very close to Moon's inner circle in Seoul in the critical years 1955-1962. I'll call her Miss Choi. I had a long interview with her in my home in 1966, as she was still trying to break away from her involvement.

She was born in the far north. Her mother, she said, was an "almost fanatical Christian"; her father was in the lumber business. She came to PY to a famous girls' school <sup>which</sup> my father had funded - but in 1936/7 the school closed rather than allow school participation in compulsory Japanese Shinto shrine ceremonies. <sup>Miss Choi</sup> Finished school in Seoul - and was first graduate of her school to pass entrance exam. in a famous Japanese teacher's College in Japan - but anti-Korean discrimination in Japan was so severe she left after one semester + returned to Korea. <sup>in Korea again, she</sup> Graduated from Ewha U (largest univ. in world, both.) + married, unhappily. Husband had promised to become doctor but never did. lived in Hamburg - escaped South in 1948 - arrested, ran away, crossed river. In 1950 invasion, her husband <sup>was</sup> kidnapped.

<sup>she</sup> Almost stoned, but <sup>an</sup> uncle became vice-minister of one of the Cabinet ministries [Social Aff.] and helped her find <sup>in</sup> <sup>where she had various</sup> <sup>English teacher in A.S.</sup> <sup>to</sup> Chyn-do; <sup>had</sup> job - YWCA, AKF <sup>to</sup> 1955. Two years study in Social Science 1956-58. Professor at Yonsei Coll. - <sup>exp. Soc. movement Pak A</sup> and in 1963 ant. prof. sociology at Ewha.

She became active in several Seoul churches, - but in 1958, while teaching English in HS a fellow teacher took her to hear <sup>the founder,</sup> ~~the~~ Temp-Il preaching. Moon, a "miracle worker" as she had heard, He had organized his first chh in Seoul in May 1954; was arrested in July 1955 for draft-dodging + <sup>combined</sup> <sup>incredibly</sup> was in prison. <sup>but</sup> The preaching <sup>seemed</sup> logical - it was full of Bible references <sup>to</sup> Miss Choi. Found a women's club of very intelligent women, incl. her prof. at Ewha <sup>Univ.</sup> in natural science, and Kim Yong-Sun, who became the movement's principal theologian + first missionary to USA. The teaching, she said "worked in my daily life, - a game

me an interest in life again. I had been feeling desperate - even contemplated suicide - no husband, no permanent job, 4 children to feed. But the "Principles" opened my eyes, and related the Bible to my real life. If some minister had taught me from the Bible he could have done the same thing, but no one knew what I was looking for. These women knew and were so glad to have me. Their "Sunday Club" as it was called, was for college graduates, and women only.

When Moon came out of prison, she stopped attending Prob. ch. and joined the Top-10 club. Then some strange things began to disturb her. A senior member of the Club, a rather well-known musician + composer, whom she had known in the north, took her for some ice-cream just before she left for the States in 1956. She remembered <sup>W</sup> had had a bad reputation as a college student <sup>(Sonsil)</sup> among the girls in her H.S., just across the street (Seung Eui). He told her - "There are lots of things you do not know yet about the Unification Chh. Moon didn't write the Divine Principles; it was taken from King Paek-Moon's book, "The Fundamental Principle of Xty". And don't tell anybody - but Moon has sexual relations with many of the women around him. I help him in this. But keep it a secret."

Shocked, Miss Chri, went at once to a whole series of prominent Unific. leaders - but ~~was~~ found them very evasive.



it was true, he could not say it was false. So I went to check alone - and asked Yu Hyei Wom (now  
executive of the movement under Mom). He was angry, "He told you a lie. How can you trust that man? <sup>One of</sup>  
his legs is paralyzed - always has a cane - cannot sit on floor. But he put up so independent. Then Mr.  
Mom came in. Song Changun (elder Song) said "You should keep your mouth shut." Mr. Yu Hyei Wom said,  
"Don't talk about this any more, we will find out." Then Mr. Mom called me upstairs. Very serious,  
very serious - he looked at me and scolded me "Why does a person like you tell others about this  
before other people in loud voice, spreading bad rumors. Don't talk about it any more." I had never seen  
him look so serious - so I decided not to talk about it. "This is not your business," he said, but  
did not deny it. That was all. <sup>Mrs. Kim Soon Hwa</sup> (she was like Korean Chry, devoted member of Tong Il) - she  
cannot keep secrets - "What you heard from Tok Chin is true, but he told you in a very mean way." "What do  
you mean?" "I cannot explain - too deep too important. You have to learn it in future." So I thought  
there was something going on - but not quite what Tok Chin said. She said, "Before you go to States  
you should have very close connection with Mom. I did not understand. Twice she asked me to  
come out to meet Mom with her - there was a Tong Il Day, a Chinese <sup>hospital</sup> <sup>member of Tong Il (she is)</sup> -  
Mom went to that hospital quite often. They had one room - I do not know quite the purpose - for Mr.  
Mom, for relaxation. Everything was new - cushions, mats, quilts (the beds were not good). They had soup with  
me for lunch - for three of them (Mom, Mrs. Kim, Mrs. Chry) - atmosphere was not very pleasant to me. Did  
not stay long - though Mrs. Kim used me to. Many say Mom is very handsome - his eyes are, shall I say, scary  
I did not feel I trusted him. He is enthusiastic, dynamic, many people say "supernatural". Seemed powerful,  
but not quite decent - he did not fit my ideal of a church leader. But Mrs. Kim took me again to  
Tong Hwa Song - probably to set up the "sexual ceremony, which must always have three people present - for witnesses.  
But then I went to the States

the Bible to my real life, gave meaning to my life. If some minister had-kept me from Bible he too could have done the same thing, but no one knew what I was looking for. These women knew, and were so glad to have me. The meeting was called "the Sunday Club" for college graduates, women, only. There were more than 10 of them. Several months later Moon came out of prison. I wanted to see him. I stopped Tues. ch. and went to Tong Il ch. service to see him. Was a member of his church until I went to States. I would have lost my job at Jinyong H.S. but they could not fire me, bec. I had helped them get AFAK help from Col. Sprague, large grant + half dozen senior Bd Members there, did not like Tong Il Kyo. Miss Kook was afraid, but I was not.

Kim Dok Chin, Songp'il composer, attended Tong Il, wrote several songs for them - "but not sincere", ~~was~~ as a college student in '44 had a bad reputation with Songp'il girls. Became senior member of Tong Il Kyo. ~~But~~ Just before I went to States, (I had not taken any work) had been attending many times a week the Tong Il Kyo talking with Moon. Kim Dok Chin met me on street - both interested in music - at ice cake stand talked of Tong Il Kyo "secret things". He said the Principle was not Moon, but taken from Kim Poek Moon's book "The Fundamental Principle of Xty". also said "Keep this as a secret, but many strange things happen in Tong Il Kyo. He (Moon) has several relations with many of the women around him. I keep him in this. But do not tell anyone." I could not keep this a secret; I went to Kim Sang Chol, my uncle's secretary (& him as Minister of Soc. Aff.) and one of the leading leaders of Tong Il Kyo in Seoul. I thought he would tell me the truth but he did not say a word. How can you stand knowing this. Let's go to the church and ask. He did not react to this, either. [Now I understand - he could not say



Since I was not in the hierarchy, and had not passed "Dance Principles" examination (always failed — too much memorization), so all I could do was lead the International Club Meeting (formerly Sunday Club) USOM and Eighth Army people attended as families but without realizing its connection with ~~the~~ Temp'le boys - finances and cocktail. Only one convert, Lt. Col. (Air Force), a Jampsoo (karate) expert (Boulter?).

(What attracts men?) Col. Hsin Sang Kook has son who speaks 'divine utterances' - Mr. Moon says at age 3 or 4, and what he said agreed with Moon's sayings. His wife, seriously ill, was cured by Temp'le woman's prayers.

Only Moon was supposed to have the "relationship". His women, in turn, were said to have relations with men, passing on the blessing of progenies - but this is false. In theory it is correct, but its practice is not yet permitted. Those who tried it, like Kim Tok Chon, were punished.

Every cell group entertains Mr. Moon. He liked to talk with me - so we invited him to Temp'le Chapel (Sukiyaki house). I asked him about the practice "According to my experience you are just a human being, when I am hungry you are hungry. So how can you say that this sexual 'mission' is not human pleasure but your 'divine mission'?" He just laughed. He did not give me clear answer. "Restored" is the term for this sexual relations. I asked him about a wealthy cell group of women who claimed to be "restored" but were not devout, did not know how to pray. His answer was - "This is not my fault it is yours. This child is on the earth and needs money - why do you let

When I went to the States, I wanted to leave the church, but no other church seemed to be able to give me the same spiritual strength as Tong Il Kyo. Went to many churches in Chicago - but instead of helping me, they all thought I was already a very devout Xn. A Korean student, teacher at Ohio Wesleyan, proposed - but children opposed, parents said no; Kim Yang<sup>sun</sup> said "He is Satan - have nothing to do with him" and other Tong Il leaders too. Mr. Moon wrote me himself - 'a great honor,' many said - said 'Don't get married. Now I know why - no member of Tong Il Kyo was allowed to get married at that time, for Moon had not yet married. I<sup>she</sup> objected to church's interference, but did not get married anyway.]

Returned to Korea in Sep/fall of '58. Went back to Tong Il Kyo. Was disturbed by magazine stories about secret practices. In the church there was common understanding that there were such practices. At that time - cell structure of 3 persons, shared everything 삼의 의의 (trinitarian basis). I was in a cell with 2 other Eshe graduates. One had been engaged to Yu Hye Won - but broke the engagement bec. of her parents (same kohyan, Chongju Pyung An Pakto - same as Moon), but very close friend. She learned from him about the "secret practices" and shared with cell - always 3 people, 3 times with same person. Many people involved, at least 3 persons. Those who are to be used in the movement must have this relationship. When Moon was married only those who had had this relationship were ~~forbidden~~<sup>allowed</sup> to take part in the preparations or even enter the preparing room - so she was excluded.

Once he took me in his jeep with two virgins who had been 'restored' to the place near Suwon (Yamuk) for orientation meeting. He said, "One thing I must ask you to perform. You must take responsibility for sending Miss Yoon to the States (she was one of the restored virgins)." "I will try," ~~he~~ I said. He repeated the charge many times. I managed to do it, but I was assistant to Dr. Hendershot and Dr. Hammond -

By ~~that time~~ 1962 I began to have some doubts about Tongil - I began to look for church that would satisfy me spiritually without the defects of the Tongil movement. I heard Rev. Park Yoon-Sun (now pres. of Pusan Sem.) - he was very moving. Talked to us - "from what you say, this movement is man-centered; you must be God-centered." And I agreed. Am now a deaconess in Tongsan Presb. Ch. (Rev. Kim Sump-Whan).

- Feb. 12, 1966. a Buffett home.

Interview with Mrs. Choi Sun-Duk

them contribute what we need, instead of contributing yourself. Money is important. How could I help but recognize what they did." Restoration was a necessary sign of approval of their gifts. Another part of the practice - We went in his jeep to Soo Dakota (with Wm Bob Case and 2 men leaders, & Moon). Met Torp-El leader in that area. On way to Seoul (2 to 3 hrs drive) had a very serious argument. My question: "This is an exercise in existing church baptism. You went in to meet - but we have only the sign, water on one's heads. If you have a very significant meaning to 'restoration', why can't you do it by a symbol. If you had only the symbol and not the practice I could devote myself to the movement." Again, the ladies with whom you had 'restoration' are not very reasonably picked - only the ones who ~~don't~~ are not satisfied with husbands - either too old, or too strict etc. This might be your mission, but are you sure the women you restored entered into it with some high purpose or understanding. Some of them have left church and spread rumors. If this is a real mission, it should be practiced in a very sacred way, with not so many ladies. One in New Chose cell was very devout, but not very attractive - longed for 'restoration' but not chosen. "Don't you choose them for less than godly motives?" Moon tried to explain. Not satisfactory. Moon got angry. "I have headache. Talking with ungodly people like you makes me feel ill. Can't you just believe, and be blessed." No solution to the discussion. [This was when she was in USOM post. in 1960.]

with Ministry of Social Affairs until 1953 Promoted to sub-section chief (1950), but salary too small to support family. Esther Park, YWCA, but he, as gen. sec. of Seoul YWCA - but not happy, two young. Miss Park, & Miss Geo Park (pres) were both in States. Lawyer, helping with legal aspects at night - misunderstood as law affairs. Ford. Worked at AKF in nursing section. Sup. teacher at Jung Ang Girls H.S. from 1955. Went to U.S. ~~1956~~ 1956 - to Chicago, in Social Science, M.A. 1958. Returned to Korea - worked at KAAG's chaplains office; then U.S. Education advisor to the ch. (Ed. dept.) ~~1958~~ 1960 bec. asst. prof. at Yonsei Coll. - 1963 to Ewha, asst. prof. in dept. of Sociology (but has had more anthropology).

In Seoul, was member of ~~King's Church~~ ~~Seowonmen~~ (where she was married). (Choir member. Chun Song Chin's wife persuaded her to come to King's Church. Has had never become Ch., prohibited ch. affiliation (never attended in Hankyung, how I missed the ch., when I heard bell, singing.") After was, was member of Park Ahn-dong Presb., then Chongmun ch. disaffiliation, then back to Park Ahn-dong. But someone suggested she go to Tong Il ch. Had heard he worked miracles, and she felt her faith needed strengthening. A teacher at Chongmyong H.S. <sup>1955</sup> took her - her first impression was that it sounded logical. Moon was in prison, but there was a women's club of very intelligent women - Choi Won Bok, her prof. of Ewha in natl. science, Kim Yong ~~to~~ Eun who transl. "Divine Principles" into Eng., head of Religious Sociology at Ewha; Park Pong Ae member of Democratic Party, good friend of Park Song Chun, but she came from Demo. Party to Liberal Party, on Moon's advice bec. it was more progressive. Miss Kwak <sup>Yang Hae</sup> was one who built her to the ch. Met in Miss <sup>Soo</sup> Pong Euk's private home. So went to Chongmun's club, then after service to Tong Il days - but did not go to Tong Il ch. source. At Kim Yong <sup>Eun</sup> taught the "Divine Principles" - all worked to convert her. Memorized many Bible verses - interpreted them by "Divine Principles" in teaching Principles, repeated constantly to Bible. "It worked in my daily life. Gave me an interest in life - life was so difficult & even this of killing myself & my children. The "Principles" "opened my eyes", i.e. related

(1)

KOREA: UNITE C. W. RICH Mrs. Chon Syn Park (Feb. 12, 1966 in Moffett home) [Retold to Temp. at '1955-1962]

<sup>after introduction to Campbell.</sup>  
Born in Yangkei, <sup>in</sup> Patten "almost parental" Xn. Father in lumber business. Moved to Fuchan  
300 li away when six (1925). Graduated from primary school - then went to ~~Kindergarten~~ High School, Soong Eui,  
in Pienyang, under Miss Sweller. lived in dormitory - did not grad. because chime question closed school in 1936.  
So came to school, Pail Hwa - grad. 1938. Went to Japan, Normal Teacher Coll. in Nara. (very difficult to get in  
just Pail who grad to pass entrance). But very unhappy, because of Japanese, war Xn atmosphere, segregation of Jap  
and Korea students + discrimination - left after one semester. Studied once privately back in Korea. Went to  
Euike - but it did not have very good reputation at that time. Became engaged after freshman year to Chon Sun-Tang,  
a medical student from wealthy Han-Hwang family (married in <sup>later marriage market</sup> ~~market~~), at 18 - a non-Xn, but promised to become Xn.  
Married right after graduation from Euike - Nov 1942. lived with parents in - low for 6 yrs. (near Hankow, in large home) while  
husband was in Japan - but not unhappy. But first yr. was difficult - did not know how to work, make clothes, cook etc.  
Had never seen chese (sacrificial offerings to ancestors) - but had to prepare containers and food. After girl + boy were born, her  
life became happy. After 1945 when Patten's Communized to love, her father-in-law as large landowner had had home -  
could barely keep in, own home, lost land. She + husband escaped to Seoul in 1948, overland. Caught at Yoncheu, in prison -  
her diary confiscated. Frightened bec. she had opinion vs. Communism. But police chief was moved by her diary - but did not  
return it - and released them. Ran away from long line waiting for check-up + crossed river. But US soldiers did not believe  
their story - but husband spoke English. Came to her parents home in Seoul - penniless. In 1950 invasion husband was kidnapped -  
a medical doctor, may still be living in N. Korea. By that time she had 7 children, youngest less than 1 yr. old. Her uncle  
under Chon Chong-son, vice-minister of Social Affairs got her a job at the Ministry - but almost starved. Refugee to Oregon - do